THE JAPAN MAGAZINE

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Contents for April, 1915

BARON SHIBUSAWA		**Frontispiece**
JAPAN AND AMERICA	**Baron Shibusawa**	**675**
KOREAN CERAMICS	**N. Tsuda**	**681**
WOMEN'S FASHIONS IN JAPAN	**T. Hayashi**	**680**
MISHIMA ON TOKAIDO (Poem)	**Anon**	**692**
IRON AND THE WAR	**N. Fukumoto**	**693**
A WISH (Poem)	**Izumi Skikibu**	**696**
COAST OF KII	**"Traveler"**	**697**
JAPAN AND THE PANAMA EXPOSITION	**Hon. S. Hirayama**	**701**
THE KIBYOSHI	**E. Yamazaki**	**704**
WHAT ONE JAPANESE DID	**Y. Uyehara**	**707**
CHERRY BLOSSOMS (Poem)	**Lady Ise Osuke**	**710**
THREE MASTERS	**T Takahashi**	**713**
SOAP AND SOAP MAKERS	**Y. Satake**	**719**
UNIVERSITIES: JAPANESE AND FOREIGN	**Dr. Sawayanagi**	**723**
AROUND THE HIBACHI: KNOTS OF WISTERIA VINE	**T. Takagi**	**727**
CURRENT JAPANESE THOUGHT: Imperial Clemency—Relations with the United States—Too Much Talk—Peasant Life in Japan — Academic Degrees — Growth of Militarism—An Alliance with Russia—Friendship for Japan—Motives and Alliances—California's Fine Sentiment	**The Editor**	**731**

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THE JAPAN MAGAZINE

VOLUME FIVE APRIL, 1915 NUMBER TWELVE

JAPAN AND AMERICA

By BARON SHIBUSAWA

THAT all Japanese are anxious to promote more friendly relations with America is an obvious and imperative necessity that goes without saying. The very mention of it seems on my part superfluous. It is the constant hope of every patriotic Japanese that relations between Japan and the United States will ever grow stronger and warmer; and we trust that the same spirit prevails among Americans. In that country the anti Japanese spirit now appears confined to one corner, where Japanese nationals feel more or less discomfort; but in the United States as a whole our people are well treated and entertain nothing but the best of feelings.

This is a matter in which one must keep in mind our historic relations. The Japanese are preëminently a people mindful of history, especially the obligations which they are under to other nations. It is in fact a main principle of *bushido*, the way of the samurai in Japan. Even though those Japanese who were directly under obligations to America, are now dead and gone, the succeeding generations will forever entertain gratitude for the favor bestowed upon their ancestors.

Sixty years ago we were a people kept isolated from the rest of the world, dreaming in idle tranquility and indifferent to the affairs of mankind. Thus the outside world progressed, leaving us behind in the race. We can never forget that it was the United States that awoke us to our condition, enabling us to enter into commerce and communication with the world.

This awakening led to the Restoration and the establishment of the Imperial Government on its present sure basis, so that with the consent of the whole nation we were able to enter into friendly relations with America and the nations of Europe. Japan has ever had and ever will have a feeling of deep gratitude especially to America for these benefits. We are sincerely thankful for all America has done for us.

Since the opening of Japan to the modern world we have introduced all branches of western civilization, as well as kept ourselves improving and reforming our condition generally. Of all that we have learned from the west, there is very much that we have learned chiefly from the United States. In this connection I may cite the business of banking, with which in all points I am most familiar: it owes its present prosperity largely to

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THAT all Japanese are anxious to promote more friendly relations with America is an obvious and imperative necessity that goes without saying. The very mention of it seems on my part superfluous. It is the constant hope of every patriotic Japanese that relations between Japan and the United States will ever grow stronger and warmer; and we trust that the same spirit prevails among Americans. In that country the anti-Japanese spirit now appears confined to one corner, where Japanese nationals feel more or less discomfort; but in the United States as a whole our people are well treated and entertain nothing but the best of feelings.

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American influence and for this we are honorably under obligations.

In the Tokugawa days, that is before the Restoration of 1868, the banking business of Japan, if any will it with, and indeed it may, direction generally, consisted chiefly in money changing. There were then no banks of paper money, and the trading of public bonds as well as a system of banking, but banks as now understood existed.

In the year 1870 the late Hon. Eiichi Shibusawa, one of the founders of the Imperial University of the United States, became all about the system of banking in that country and interested himself in this subject also. The banking system of Japan was exactly that of America. I copied it down, as it was the one which would lend itself the most readily to the situation.

Prince Iwakura and other leaders of the Civil Service and other departments in the Government to the new system of banking, and in organizing the money system. As that time I was an official in the Department of Finance, and under the direction of Shigenobu Okuma, as well as under Prince Ito, I drew up a [illegible] banking [illegible] which was passed by the Diet [illegible] the Emperor [illegible] the Prince Iwakura [illegible] the Prince Ito [illegible] the Prince Iwakura [illegible] the Prince Ito [illegible] the Prince Iwakura [illegible] the Prince Ito

American influence; and for this we acknowledge our deep obligations.

In the Tokugawa days, that is before the Restoration of 1868, the banking business of Japan, if I may call it such, and indeed money circulation generally, consisted chiefly in money lending. True, there was the issue of paper money, and the floating of public loans, as well as a system of exchange, but business was imperfectly transacted and the forms of banking were effective but locally. There was no uniform system.

In the year 1870 the late Prince Ito made an investigatfon of the financial organization of the United States, learned all about the system of banking in that country and introduced it into Japan without alteration. The Banking system of Japan was exactly that of America. I ought to know, as I was the one who undertook to put the system into operation.

Prince Ito spent the years 1870-71 in the United States; and after his return home he devoted his best energies to the readjustment of national finance, establishing banks and improving the monetary system. At that time I was an official in the department of Finance; and, under the direction of Marquis Inouye, as well as under Prince Ito, I made a careful study of the whole question. In 1872 our national banking law was promulgated. But after the regulations and the law were thus perfected there were no candidates for the banking business. Seeing this, I resigned from the government department the next year, and established and began to manage a bank of my own; and have thus gone on with that bank for over forty years, without change in either management or in principles. This bank, The *Dai Ichi Ginko*, or First Bank, is well known everywhere.

During these forty years the banking world of Japan has seen a marvellous development. In 1877 I urged the necessity of establishing a central bank for the nation and a unity of banking methods; and my suggestion being acted upon, the Bank of Japan was inaugurated; and thus for the first time unity was established between a central bank and the other banks of the empire.

In addition special banks were established, such as the Industrial Bank, Hypothec Bank, the Agricultural and Industrial Bank and so on; and in this way the banking business of the nation was enabled to hold its own with the general progress of the world, being marked by steady expansion. This expansion of the banking business of Japan makes me feel more and more the obligations of our banking business to the United States, especially when I look back to the time when the first bank was established in Japan.

Some few years ago when I made a visit to America with a party of Japanese business men, the bankers of Chicago tendered me a special welcome, at which some of the big banks were represented. On that occasion I made a speech outlining the history of banking development in Japan, telling my kind hosts how we had adopted their banking system and established various kinds of banks, and the relations between these and the central bank of the nation. My speech was received with great interest; for at that time there was no central bank in the United States by which any unity or close connection between banks could be established, and the bankers were feeling keenly the need of such a bank as I

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described. Among the remarks made by me I may quote the following: "Japan learned her banking system from the United States; but in the matter of establishing the central bank, she is ahead of America. This deserves praise as a case wherein the pupil has surpassed the teacher. As I tell these facts to my fellow bankers of America this evening I am like a pupil showing off his work to his teacher in order to be awarded a prize." This remark provoked immense amusement and applause.

The reason why I have dwelt so long on this subject of banking is because I wish to speak of what I know something about, and because it is one of the best illustrations of the influence America has had for good upon Japan. At the same time I beg to repeat that it is not for our banking system alone that we are under deep obligation to America but for other assistance and kindness immeasurable, for all of which Japan will ever fell grateful.

As to commerce between Japan and the United States I am not sufficiently conversant with present conditions to make any detailed statement, but I am aware that our trade with America is at least 25 per cent of our total trade with the world, and surely this is saying a great deal. Our first large exports to the United States were in raw silk and silk manufactures; and at that time our imports from the United States were very small in extent, being no more than one-third of our exports to that country. This raised the complaint in the United States that the Japanese expected the Americans buy Japanese goods but the Japanese did not purchase American goods in return. Some 20 years ago the chairman of the New York Chamber of Commerce made a study of this question, especially relations between Japan and America. At that time he made the following inquiry of me:

"Is it because the Japanese do not like American goods that they import to so meagre an extent from the United States, in spite of the fact that they export so largely to us." To which I replied that there is no Japanese who has any dislike of American goods; but in America the protective tariff is very high, which renders the price of American goods extremely high at home, so that such high-priced goods cannot compete with the lower-priced imports of other countries in Japan. The Japanese importer compares the prices of American and European goods and he buys in the cheapest market, which is quite right. America must reform her tariff schedule if she wishes to export more goods to Japan. When American goods can be bought as reasonably as European goods Japan will be glad to import them.

Since that time happily trade between Japan and America has vastly improved and is now in a most prosperpous and satisfactory condition. But the exports from Japan to America are still much larger than her imports from America, at least 50 to 70 per cent. more. If any complaint be made on this score, all we can say is that such complaint is not well taken, seeing that the bulk of American imports from Japan are not luxuries or common things but materials of manufacture like raw silk, which are necessities, and which America would import from other countries if she could purchase them more cheaply than in Japan. Hence such imports from Japan cannot be regarded as conferring any favor on Japan. America imports them because she can get them cheaper in Japan.

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Now it is clear that if America does not pay for these imports from Japan by sending exports to Japan, America is losing money, for her imports are a drain on her financial resources. But the fact that America continues to purchase from Japan more goods than Japan purchases from America shows that she finds it more profitable to do so than to purchase at higher prices in Europe. Japan is doing the same. These are matters that adjust themselves. In trade one cannot say it is a loss in money because one buys, and a profit because one sells. Profit is a relative term. Japan is importing from America large supplies of raw cotton, a growing necessity of her cotton mills. At the same time she imports Indian cotton in order to mix it with American cotton, thus producing a quality of cotton that best suits the domestic demand. Japan imports this American cotton not out of favor but for reasons of profit; the quality and the price suit her. Thus the raw silk exports of Japan to America are profitable to the latter and the raw cotton exports of America are profitable to Japan. We see then how the mutual interests of the two countries in this matter of trade are eventually and truly harmonized. The commercial interests of the two nations are in no way opposed.

If there should be still a disposition to think that Japan does not import to a sufficient extent from America I would ask Americans to consider thoughtfully the economic condition of Japan. To begin with, a country poor in the production of manufactures cannot make rapid development in purchasing power. Japan is thus bending all her energies in the direction of development in manufactures, especially in the production of articles for domestic use. If we can make goods to supply our home demand cheaper than those imported, we will by all means do so. It is very natural that we do not buy from the United States or any other country any goods we can make in Japan; and does not America do the same? All complaints of this nature will be found to arise from want of consideration or misunderstanding.

There is no doubt that on the whole both commercially and internationally America and Japan entertain nothing but the best of feelings towards one another, with the exception, as I have already suggested, of a small section in California; and there is no real ground for apprehension as to the future relations of the two nations. Both countries have established the custom of sending prominent men to either country to investigate conditions and to help to clear up misunderstandings. Dr. Matthews and Dr. Gulick recently visited Japan representing some of the churches of America; and these two gentlemen did their best to improve relations between Japan and America. The California question may now be likened to a corn on the little toe of America: by no means a deep-rooted disease.

The real reason delaying the solution of the California problem is that both sides insist on conditions advantageous to one side only. With the introduction of more mutual sympathy the adjustment will soon come. At a reception of the above two gentlemen we talked the matter over without reserve; and at that time I ventured to assert that it was a question that concered America; the California questions is an American question and it is the duty of America herself to solve it. Baron Kato, our Foreign Minister, who was present on that occasion, also remarked without reservation that Americans and Europeans treat each other with consideration and sympathy without any discussion as to an Americo-European question; and why can it not be the same with Americans and Japanese? Evidently they lack sympathy with the ways and opinions of oriental people.

In conclusion I believe that the question between Japan and America can best be solved by mutual concessions. It should be regarded as a moral question on both sides. It is a question of ethics. It is not a question of reason but of feeling. With mutual regard to international courtesy and due sympathy with mutual grievances the question would undoubtedly be solved without much trouble.

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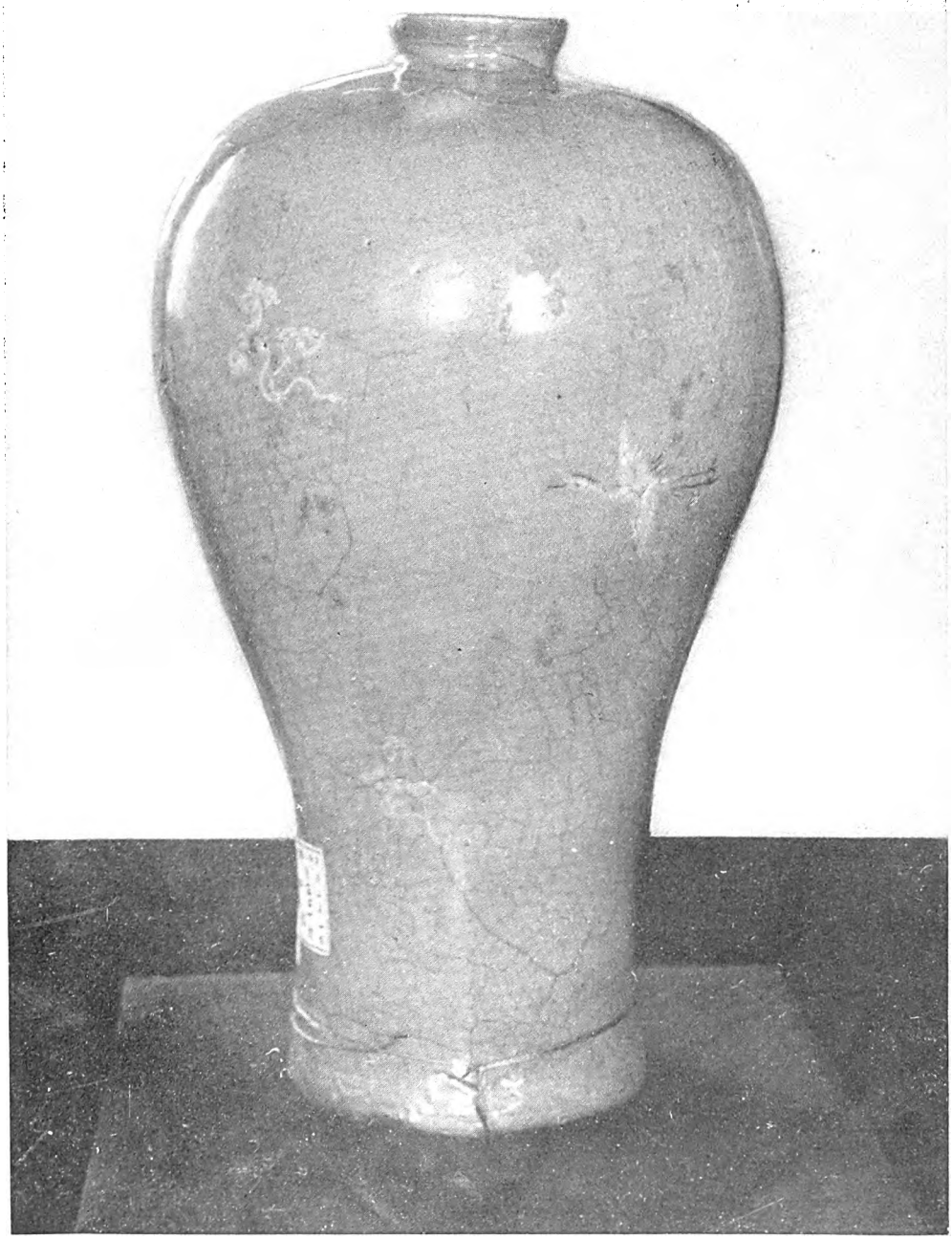

CELADON VASE WITH CLOUD EFFECTS AND CRANES

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CELADON CENSER

CELADON PITCHERS

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KOREAN CERAMICS

By NORITAKE TSUDA

(EXPERT OF THE TOKYO, IMPERIAL MUSEUM)

THE pottery of Korea is, of course, older than that of Japan. Some of the best of the early teachers of pottery in Japan came over from Korea. But for the beginnings of Korean pottery one would have to go back even to prehistoric times. It is worthy of notice that the oldest Korean pottery much resembles the specimens found in Japanese dolmens.

The golden age of Korean Ceramics may be placed between the years 918 A. D. 1392 A. D. During that period Buddhism and Taoism had much influence in Korea. The Buddhist religion strongly influenced the political life of the day; and as the ruling dynasty was given up to luxurious ease the art of the new religion found free room for activity. As art influences design and decoration in pottery as quickly as any other department of creative activity, we find Korean Ceramics taking on a new and important development.

More especially noticeable in this respect is the Korai pottery, as it easily outshines all others. The best specimens of this pottery are those found in dolmens. It was apparently a custom of ancient Korea to bury with the dead articles loved of the deceased. Some of the specimens found, however, were clearly for ceremonial use. This is indicated by the fact that they were new and had never been in use. It is only in recent years that any serious attempt has been made to make any worthy collection of old Korean pottery. Even so, a sufficient wealth of it has been found to justify the opinion that the potters of ancient times in that country had reached a high stage of development in the art.

Among the Korai pottery there are two kinds that excell all others: the Seiji and the Hakuji. The Seiji is found much more abuudantly than the other kinds, and it seems that the potters of the time devoted most of their art to creations in that style. The prevailing color of this pottery is celadon, or pale green, but the tone is deeper than the celadon of China. It seems to have been formed by covering a bluish earth with a light blue glaze. There is an abundance of vases, bowls, cups, jars, seals, pitchers and censers in this color.

The Korai pottery is mostly in conventional form, but some examples are clearly an attempt at adherence to nature. There are vases in the shape of a gourds, and also water pitchers. Others again are, as one in our illustration, with wide shoulders supporting a tiny mouth. Vases are found with mouth suggesting the morning-glory petal. These forms show a simple though none the less real sense of refinement. On the other hand there are many fanciful and greatly eccentric forms, such as one consisting of three pomegranates together making a

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KOREAN LIBRATION

by Nicholas Trudgian

(Curator of Korean Art, Asia House, London)

[illegible] pottery of Korea is, of course, older than that of Japan. Some of the best of the early Korean pottery is in the same class as Persian, Tang and Sung Chinese, as the pottery one would buy in a shop in Seoul or Pusan [illegible] possessions there. It is worthy of note that the old or Korean pottery was a notable thing to the eleven found in Japanese cabinets.

The golden age of Korean Ceramics may be placed between the years 918 A.D. 1392 A.D. During that period Buddhism and Taoism had much influence in Korea. The Buddhist religion strongly influenced the political life of the day, and as the ruling priesthood was only a step behind the aristocracy the religion found free room for artistic expression in pottery as in other directions. Pottery in Korea certainly was [illegible] during the new and important dynasty.

Where especially noticeable in this respect is the Celadon pottery, as it easily overshadows all others. The best specimens of Celadon pottery are those found in dishes or [illegible] usually a celadon of an [illegible] Korea to harmonize with the dead [illegible] bowl of the deceased. Some of the specimens so found, however, were obviously of ceremonial use. This is indicated by the fact that they were new and had never been in use. It is only in recent years that any attempt has been made to make copy pottery well and to sell it as old. Korean pottery, from 918 A.D. to 1392 A.D., if it has been found to finally the celadon it is the pottery of the period then in that country had reached a high stage of development in the art.

Among the finest pottery there are some kinds that exceed all others: the Sung and the Celadon. The Sung is found much more abundantly than the other kinds, and it means that it pottery of the three developed most of all in its creations in that style. The prevailing color of this pottery is crimson, or pink given to the [illegible] deep or [illegible] the [illegible] of [illegible]. It seems to have been found by [illegible] which [illegible] with a light blue [illegible]. There is an abundance of vases, bowls, cups, jugs, ewers, pitchers and censers in this color.

The Sung pottery is [illegible] in conventional form, but [illegible] are [illegible] attempt [illegible] naturalness. There are vases in the shape of a gourd, and also water pitchers. Other [illegible] are seen in our illustration, with wide shoulders sloping to tiny mouth. Vases are found with mouth sloping [illegible] glory petal. These forms show a single though more the lips and [illegible] of flowers. On the other hand there are many fanciful and grotesque forms such as [illegible] consisting of three porcupines together making a

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water pitcher; other designs are decorated with perforations. These ancient pottery seem to have been put more to ornamental designs for incense burners. Among a number of these in the possession of Prince Yi, of Korea there are a few quite unique specimens, especially one representing a chimney, burner and stand. The chimney is an open work bell, and the burner is in lotus design with openings. The stand is in lotus design with openings, however, here a cover with a very possibly decorated knob instead of a chimney. Sometimes the knob or handle is in the form of mandarin duck or other fowl, others with the lion or the unicorn.

Seals of pottery were also made in this period, and the usual handle is either in the form of a bird or animal. Small toilet boxes of porcelain pottery are also found, many of them in circular design suggesting a blossom. Vases or the tables, especially cups and bowls, show high art.

The most interesting feature of this celadon pottery is the [illegible] The [illegible] are [illegible] in relief. The [illegible] [illegible] [illegible]

water pitcher; other designs are decorated with perforations. These ancient potters seem to have been yet more successful in designs for incense burners. Among a number of these in the possession of Prince Yi of Korea there are a few quite unique specimens, especially one representing a chimney, burner and stand. The chimney is an open work ball, and the burner is in lotus design with acanthus descoration. The more common designs, however, have a cover with a very fancifully decorated knob instead of a chimney. Sometimes the knob or handle is in the form of mandarin duck or other fowl; others with the lion or the unicorn.

Seals of pottery were also made in this period; and the seal handle is often in the form of a bird or animal. Small toilet boxes of celadon pottery are also found, many of them in circular design suggesting a blossom. Some of the dishes, especially cups and bowls, show high art.

The most interesting feature of this celadon pottery is perhaps the decoration. The designs are either carved or in relief. The most common way however, is by inlaid work. The inlay is very skilfully done with white or black paste and sometimes cinnabar, and glazed over with celadon. The preponderating designs in decoration are oxen, horses, fishes, common fowls, cranes, peacocks and other birds. Among the many tree and flower designs, the peony, lotus, chrysanthemum, grape vine, gourd, melon, willow, pine, bamboo, pomegranate, peach, pear and plum are most popular. Clouds, waves and other scenes from nature are not wanting, and are quite effectively treated. The *unkaku*, or cloud and crane design, conventionally arranged all over the surface, leaving a calm and lonely impression, is often seen.

The Hakuji, or white porcelain, is also very interesting. This kind is not always pure white, the tint varying much, from white to brownish yellow and others fainly blue or green. The clay and glaze likewise appear to vary considerably. Generally speaking it is characteristic of the Hakuji that it has no glaze on the brim, indicating that it was placed up side down in the kiln. On some of the specimens appear some very highly wrought peony designs in carving, but often the decoration is inlaid or incised.

The Yi-gorai pottery is another kind, the name being given to all pottery on which the design is painted in black pigment and glazed over. The designs are for the most part simple though archaic, but the art is not so delicate as that usually characterizing the celadon and the Hakuji.

The Mishimade pottery, which includes a great variety, is distinguished by being decorated with circles, scrolls, chrysanthemums and dotted lines, or links of gems inlaid in clay paste on a grayish ground, glazed over with thin white.

One cannot forbear to mention also what is known as the Ten-Moku tea cup, and such creations, which are a unique deep black or purple brilliant glaze.

On the whole it will be seen that the oldest specimens of Korean pottery, more especially the Korai, are in decoration, color and design expressive of a refinement and delicacy in artistic conception and excution that are remarkable for the time and people. They suggest a people fond of calmness and inactivity, and displaying no great brilliance though never attempting to be gorgeous or gaudy. It is probable that Korea learned her art of pottery as she did most of her other arts, from China. The celadon pottery certainly came from that source. It is very likely that the same pottery came to Japan about the same time that it came to Korea. Indeed such specimens have been unearthed in Japan, especially in connection with *kyodzutsu*, an account of which was given in the last December number of the Magazine.

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WOMEN'S FASHIONS IN JAPAN

By T. HAYASHI

THOUGH the fashions do not change in Japan as much or as regularly as they do in western lands there is evident some degree of modification from year to year. Every age and period have their own particular styles. For a newborn baby girl the color is peach with lining to match, there being a superstition that this color keeps away smallpox. After two years the little girl is dressed in a regular kimono of figured muslin over which a jacket without sleeves is worn in winter; and in recent years a lack of taste has been shown in putting on a white calico apron or pinafore. Sometimes this takes the form of a long bib that is neither foreign nor Japanese.

On reaching its third year the child is presented in the temple, when a new dress of better material is worn. The younger girls usually wear dresses of beautifully figured crêpe with an artistic *obi*, or sash, of silk, also figured. The everyday kimono is somewhat plainer and of cotton but usually quite pretty and becoming. Until her seventh year the girl's hair is allowed its natural growth, though some small girls have tonsure and bangs. At the end of the sixth year the girl goes to school and then some of her fashions have to change. Over their ordinary kimono they are obliged to wear a *hakama*, a kind of divided skirt kilted or deeply pleated. The wealthier classes wear kimonos of silk or muslin and the poorer people cotton. The regulation dress of girls for school is a black cotton cloth with colored *hakama*, the family crest being on the sleeves and on the back. The hair is then worn down the back in plaits or loose, with a bow of ribbon. In many cases the style is not unlike that of western girls.

At the age of thirteen or fourteen when the girl enters a higher school there is another change in dress. The change is more in material than in style, however, the figures and designs ornamenting the material being smaller or more conventional. The hair is dressed on the top of the head, often in foreign fashion, as well as in native style, according to the family taste. On the whole it may be said that the younger the girl the lighter and more gay will be the patterns worn, though all ages below seventeen wear gaily-colored garments, the difference being that the designs grew smaller in figure with increase of years.

In recent years there has been a growing preference for larger patterns in ladies dress materials, it being a conviction that smaller designs do not show off well in rooms funished in western style. The old much-loved colors and tones in indigo, drab and indigo-green are now giving way to louder tones of deep

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WOMEN'S FASHIONS IN JAPAN

By T. HAYASHI

THOUGH the fashions do not change in Japan as much or as regularly as they do in western lands there is evident some degree of modification from year to year. Every age and period have their own particular style. For a newborn baby girl the color is usual with linings to mostly denote being a supposition that this color keeps away smallpox. After two years the little girl is dressed in a regular kimono of figured muslin over which a jacket with it also, as it is worn in winter; and in recent years a belt of satin has been in putting on a white calico apron or pinafore. Sometimes this takes the form of a long bib that is neither foreign nor Japanese.

On reaching its third year the child is promoted in the temple when a new dress of better material is worn. The younger girls usually wear dresses of beautifully figured crepe with an artistic web or satin of silk, also figured. The everyday kimono is some what plainer and of cotton but usually quite pretty and becoming. Until her seventh year the girl's hair is allowed its natural growth, though some small girls have bangs and bangs. At the end of this year the girl goes to school and then some of her fashions have to change. Over their ordinary kimono they are obliged to wear a dark-gray or blue of divided skirt called an hakama, which is very much like that worn by boys. The hakama is deeply pleated. The woollen dress worn kimonos of silk or muslin and the poorer people cotton. The regulation dress of girls for school is a black cotton cloth with colored flowers, the family crest being on the sleeve and on the back. The hair is then worn down the back in plaits or loops, with a bow of ribbon. In many cases the style is not unlike that of western girls.

At the age of thirteen or fourteen when the girl ceases a higher school there is another change in dress. The change is more in material than in style, however, the figures and designs commencing the material being smaller or more conventional. The hair is dressed on the top of the head often in foreign fashion, as well as in native style, according to the family taste. On the whole it may be said that the younger the girl the lighter are more gay will be the patterns worn. Though all ages below seventeen wear gaily-colored garments, the difference being that the designs grow smaller in figure with increase of years.

In recent years there has been a growing preference for larger patterns in ladies dress materials, it being a conviction that smaller designs do not show off well in rooms lighted in western style. The old monochrome colors and tones in indigo, drab and indigo green are giving way to bolder tones of deep

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purple and even pink blues. The ordinary colors of the jays are bluish or purplish above, with white, black, and sometimes purple on the head, and white and black on the wings and tail. The common jay of Europe (*Garrulus glandarius*) is pinkish brown, with white rump, black and white wings and tail, and a bright blue patch on the wing-coverts. The Canada jay (*Perisoreus canadensis*) is dull brownish gray above and dull white below, with a black head. The Mexican jay (*Aphelocoma sumichrasti*) is dull blue above and dull white below, with a blue head. The Florida jay (*Aphelocoma coerulescens*) is bright blue above and dull white below, with a blue head. The Steller's jay (*Cyanocitta stelleri*) is dull blue above and below, with a black head and crest. The blue jay (*Cyanocitta cristata*) is bright blue above and dull white below, with a blue head and crest, and black and white markings on the wings and tail. The magpie (*Pica pica hudsonia*) is black and white, with green and purple reflections on the wings and tail. The crow (*Corvus americanus*) is black, with purple reflections. The raven (*Corvus corax sinuatus*) is black, with purple reflections, and with the throat feathers long and pointed. The fish crow (*Corvus ossifragus*) is black, with purple reflections, and with the throat feathers short and rounded. The bobolink (*Dolichonyx oryzivorus*) is black, with white rump, and yellow nape. The cowbird (*Molothrus ater*) is black, with brown head and neck. The red-winged blackbird (*Agelaius phoeniceus*) is black, with red and yellow shoulders. The meadowlark (*Sturnella magna*) is brown above and yellow below, with black markings on the back and white outer tail feathers. The orchard oriole (*Icterus spurius*) is black and chestnut, with white wing-bars. The Baltimore oriole (*Icterus galbula*) is black and orange, with white wing-bars. The rusty blackbird (*Euphagus carolinus*) is black, with rusty edgings to the feathers in winter. The purple grackle (*Quiscalus quiscula*) is black, with purple and green reflections. The bronzed grackle (*Quiscalus quiscula aeneus*) is similar to the purple grackle, but with bronze reflections. The boat-tailed grackle (*Quiscalus major*) is black, with purple and green reflections, and with a long tail. The Brewer's blackbird (*Euphagus cyanocephalus*) is black, with purple reflections on the head and neck

purple and even plain black. The ceremonial dress of the Japanese lady of sorts is black silk crêpe, bearing the family crest in five places with under dress of white silk, the contrast of colours being regarded as pleasing. The black outer garment is usuaily relieved by brighter figures dyed or embrodered on the lower border all round; and recently there has been a tendency to extend this decoration higher and higher, even to the breast. This is because the increasing use of foreign tables for meals tends to hide the beauty of the dress if all the art is on the lower border. Misses often have such figures on the sleeves also. A wedding dress is simply a mass of such beautiful designs, but after the ceremony such gay attire vanishes and they must appear in more subdued tones.

Of course there are brighter colors that may be used for less ceremonial occasions than those demanding the formal black dress of etiquette. Then one under dress is sufficient; but after the age of thirty the darker colors must predominate in the dress of a lady. At a recent wedding the bride of a young viscount had cranes and pine branches ornamenting the lower hem of the bridal dress, such being in Japan emblems of a long and happy life. The daughter of another nobleman had double-petaled chrysanthemums embroidered on her wedding dress and another bride had cherry blossoms with leaves. The daughter of a marquis had dwarf bamboo leaves and gentian flowers, while yet another lady of high rank had wisteria blossoms drooping from pines and cherry trees. Another very pretty wedding dress recently seen was embroidered with pine trees with sea waves in the background. But all the beautiful forms and aspects of nature are used, such as plum blossoms, peonies, rushes with waves, dwarf bamboo on snow, a willow landscape, male and female cherry blossoms, hollyhock, maple leaves and many others. Usually the skirt decorations follow the seasons: something typical of spring summer, autumn or winter. The more economical ladies adopt the chrysanthemum, as that, being the national flower, can be worn at all seasons.

A most important part of all ladies' dress is the *haneri*, a kind of collar that appears above the collar of the outer garment, supposed to be the visible part of the chemise. The first quality of this is that it shall be in keeping with the rest of the dress in color and design. The under garments are all of importance, since they show with the skirt of the outer garment as the lady walks. In summer the color must be artistic and cool looking. The *haneri* usually has designs of flowers or vines and the material is silk crepe or an imitation. The tone is always much gayer and brighter than the rest of the dress. Double cherry blossoms or plum blossoms are very popular for *haneri* patterns. But older ladies, such as those above thirty, wear less conspicuous shades, as bamboo leaves, grey rushes, wisteria and waves after the style of Korin. The more perfectly the *haneri* harmonizes with the other garments in color and design the more taste does the lady show. When one looks at a well dressed Japanese lady the first thing that strikes the eye is the *haneri*, and thence the eye traces the colors and designs downward; and if the experience is without disappointment to sense of artistic taste and properity there is pleasure to the beholder.

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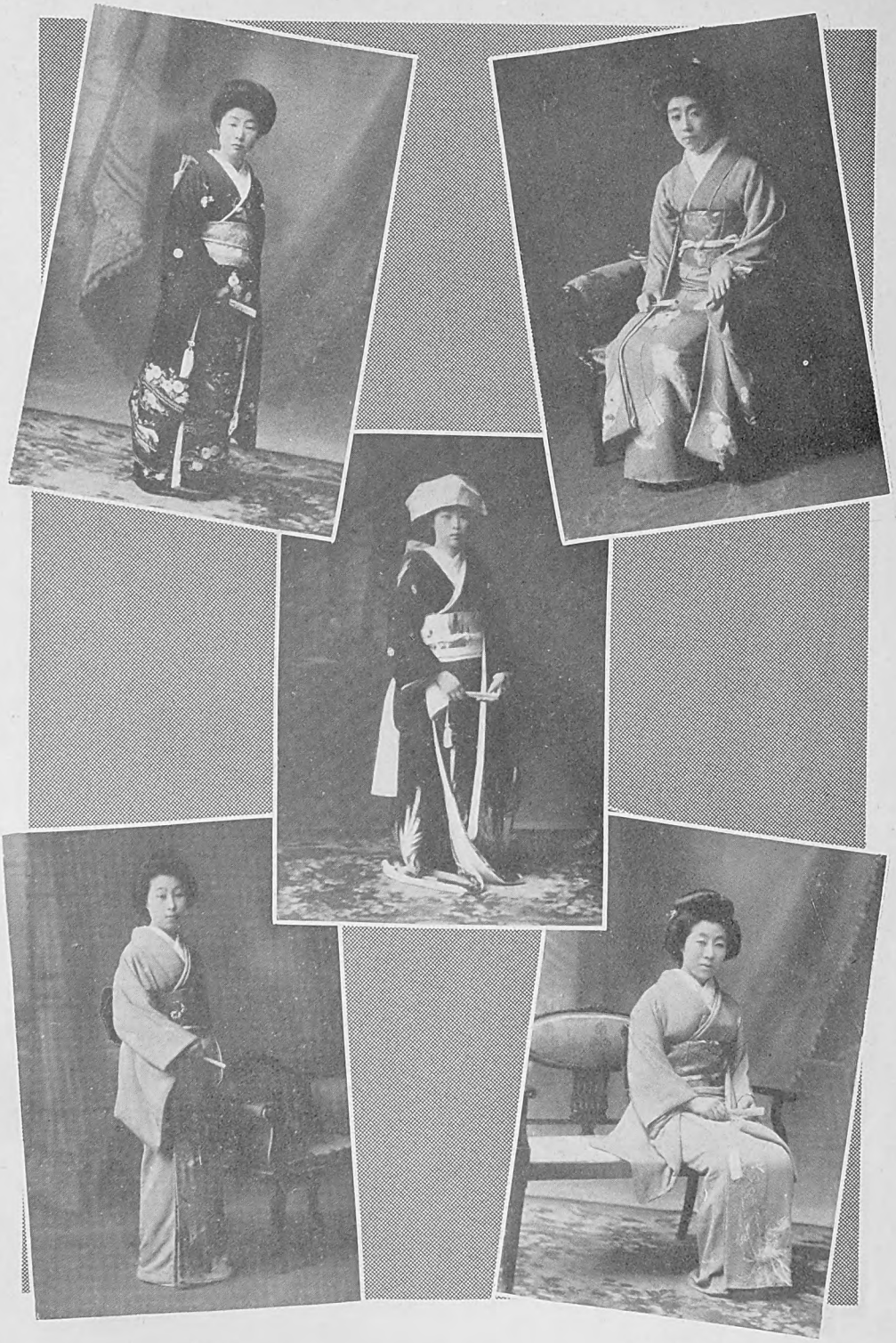

AT 22 AT 27

A BRIDE OF 20

AT 30 AT 28

JAPANESE LADIES' COSTUME

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The outer coat, or *haori*, is not worn by ladies on ceremonial occasions; but the *haori* when worn, must correspond as much as possible in tone and design to the garment next to it. The ordinary *haori* for women is made of some firm silk material, usually striped. There are all qualities from pure silk to mere imitation.

The *obi* is a wonderful creation and a thing in itself. They are usually of satin or brocade and may be worth anywhere from a yen up to a thousand. The designs on these vary from year to year more than on any other part of a woman's garment. The designs most popular are birds and flowers, and they must in some measure correspond to the designs on the dress worn. Recently the background of fashionable sashes for matrons has been a dark tea color, while that for young ladies has been a light tea color. Like all other women those of Japan have cheaper and plainer garments for everyday wear at home, and they put on their better garments when appearing in public. A difference of wealth of position makes a vast difference in the quality of the material worn. When a Japanese woman goes out she usually wears as a special band to keep her *obi* in place, coming around in front and fastening with a clasp, which may be an ornament.

The Japanese woman has an outer garment for stormy or wet weather, which is usually of serge or some other serviceable material, and corresponds to an overcoat. The younger women wear lighter colors and the older women darker shades. The older ladies like deep tea color and the younger ones deep purple, with light peach-colored silk for lining, or water-colored silk. Sometimes these overgarments are embroidered or decorated artistically on the lower border. As to length these coats sometimes reach to the knees only and sometimes to the bottom of the kimono.

The Japanese lady's hair is as much a part of her dress as are her garments; and she takes the utmost pains to keep her beautiful long hair in the best style. This subject has been fully treated in the October number of the Japan Magazine. As to jewelery the Japanese woman is modest but fond of what is good. All the rings worn by western ladies are in vogue. But the Japanese lady likes for a wedding ring a very wide band of plain gold sometimes nearly half an inch wide. There is not the same profusion of jewelery that one sees on the persons of foreign ladies.

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MISHIMA ON TOKAIDO

At Mishima on Tokaido
An *ozen* lacquered in Tokugawa days,
From Satsuma a vase, and three tall peonies and pink;
Gray-Kimonoed maidens clatter in their clogs,
Hoisting water from the well, fetching tea to drink;
On Kamakura-lacquer, bowls of blue like rain-washed sky;
In lotus pond beneath the bridge the plash of startled frogs;
Clothes are hanging out to dry;
Just the same as in those old samurai days,
At Mishima on Tokaido.

At Mishima on Takaido
Jinrikishas come and go,
There are nod and smile and glint of eye,
There are cherry-bloom clouds in the rain-swept sky,
There are Buddhist priest and Shinto dance,
There are geishas' far too audacious glance,
The sakē flows as mulberry lanterns swing and glow,
And for the rabble in the street there's a minic show,
At Mishima on Tokaido!

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IRON AND THE WAR

By NICHIHAN FUKUMOTO M.P.

THE fighting strength of the various powers now at war may be considered from many points of view, such as strength of population, financial resources, naval and military power and so on, but in modern times one of the most interesting aspects of an international struggle is that of the supply of iron.

The appearance and use of iron in human history must have speedily brought about wonderful changes. In fact it is very difficult to understand how man got on as well as he must have done, without it; but now that it is an essential material in our civilization the capacity to produce it becomes a question of supreme importance. We talk of the iron age, indeed, but the real iron age is to-day. The so-called iron age compared with the degree of that metal's ultalization to-day is as nothing. The real iron age has just commenced. It is simply a matter of fact that the countries that produce and command the most iron are to-day the most civilized and prosperous among the nations.

It is certainly true that in war iron is the element of paramount importance. The guns, great and small, require iron; the shells that are fired from them cannot be made without the same metal; the whole armamental equipment whether by land or sea is dependent chiefly upon iron: iron trains, wheels, wagons, ships and weapons. Even in the construction of buildings iron is now beginning to displace wood and stone. Consequently the country that takes an inferior place in the production and utilatization of iron, will be compelled to take a back place in the race for superiority.

The following statistics will indicate how the various countries stand in this respect at present:

PIG IRON: 1912

United States	24,027,733 tons
Germany	15,280,527 „
England	9,874,620 „
France	4,410,856 „
Russia	2,865,000 „
Belgium	2,103,120 „
Austro-Hungary	2,095,000 „
Canada	837,575 „
Sweeden	633,800 „
Spain	353,500 „
Italy	285,000 „
Japan	201,092 „

STEEL: 1912

United States	24,019,309 tons
Germany	15,019,333 „
England	6,565,321 „
France	3,668,678 „
Russia	2,519,000 „
Austro-Hungary	2,475,437 „
Belgium	1,537,000 „
Canada	880,287 „
Italy	646,500 „
Sweeden	458,200 „
Spain	228,230 „
Japan	191,858 „

The above figures mean a good deal. They mean at least that out of a total steel production of 58,569,144 tons the United States and Germany produce no less than 39,070,000 tons: in other words, two-thirds of the whole production of the world. One is not so greatly surprised at the amount of steel produced in the United States, in view of the vast extent of territory represented, but the

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amount produced by Germany is certainly remarkable, seeing that she is but one of the countries of the European continent. Considering the fact that she is also but a new country comparatively speaking, her output of steel is the more extraordinary. The fact that she has thus been able to rival France and Russia in naval strength cannot be regard as a mere matter of luck apart from well-laid design. The fact that recently she was able in a short time to produce special guns for the destruction of forts in Belgium shows her advancement in the art of iron and steel manufactures.

When we look at Belgium we see a country in some respects far inferior to Italy, but yet superior to Italy in production in iron and steel; and naturally we find that she is able to put up such a gallant defence against German invasion. Thus Belgium's strength, too, lies in her iron and steel. Japan with her paltry putput only 190,000 tons of steel a year is nowhere; and thus situated she can never hope to acquire any real military independence. It is plain that much remains for Japan to do if she is to hold her own against the great iron and steel-producing nations.

Look at the question from a more immediate point of view! Germany and Austro-Hungary together represent a total annual steel production of 15,495,770 tons as against an annual output of 15,312,135 tons by the allies. It is therefore clear that in this respect Germany and Austria are superior to the combined six nations with which they are at war. Though this fact cannot prove the decisive element in the present struggle, it nevertheless forms food for serious consideration.

There can be no doubt that Germany, inspired by the iron ambition of Napoleon, is bent on setting up a world-empire. It will be founded on steel and iron, if she succeeds, which Heaven forbid! Who can say that the steel producing power of Germany had not a little to do with assisting the Kaiser in the development of his inordinate ambition? Superior to England and France in the production of iron and steel he is persuaded that he is superior in every other way. His rich iron mines from the banks of the Rhine to the great districts of Westphalia and elsewhere offer him an illimitable supply for the vanquishment of his enemies. Through the crucibles of the great Krupp works at Essen this molton power pours out over Europe to-day, desolating vast stretches of property and population. Who knows when or how the awful cataclysmic eruption will be stayed? It is a force that requires an equal force to check. Out of the 64,000,000 inhabitants of Germany more than 20,000,000 are making their living directly or indirectly with this vast iron and steel industry the underlying spirit of which is war. Iron and steel are the life of Germany.

Well, there is nothing that does not change; and Germany too will be no exception to the law. Her military ambition will no doubt receive in this war the setback that it deserves; and a conservative estimate believes that her great iron mines will be exhausted in at least 27 years at the present rate of consumption. Germany no doubt thinks that she does well to make a final effort after supremacy while her iron and steel mills are running; for when they grow silent, as they ultimately must, her hope of world-empire will fade forever. If the allies do not succeed in laying low those forests of chimneys,

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time itself will remove them and clear the atmosphere, in 30 years, perhaps. By that time some 20,000,000 people will have to change their occupations, and vaulting militarism in that land will have died a natural death. Consequently Germany feels that she must make the most of the present. She is like a man diseased and with his days numbered: he must eat and drink, for tomorrow he dies. A doomed man always feels desperate, and in many a case is hardly responsible for his actions. One hope of survival is to conquer Britain and become heir to her vast iron fields. Failing that she will try for those of France, Belgium and the other states of Europe. For some time Germany has been displeased with certains neighbors because they prevented exportation of iron to Germany. She can no more depend on Sweden and Spain. Indeed the nations of Europe were growing suspicious of Germany; and this attitude has but angered her the more and hastened this fearful war. It is not too much to say that Germany had her eye on Morocco chiefly for its iron; and that France and England obstructed her designs, could not be forgiven. The only failure that Germany dreads is failure to command the iron resources of the world. In 1870 she grasped Lorraine with greedly hands because of its iron mines. Alas she discovered that the best resources were still on the French side. Now she hopes to make these her own.

If Germany wins in this war she will undoubtedly try to take all provinces rich in iron deposits; for this is not only the surest way of securing her future supremacy of preventlng the rise of rivals. Happily her doom is sealed and she will not get the opportunity thus to exploit the world. For many years Germany has had her eye on China as a land rich in iron mines. The establishment of a base at Tsingtau was specially as an entering wedge in the direction of this policy. This scheme on the part of Germany Japan has now by force of arms frustrated. But if Japan is to hold her own against Germany she must see to it that she is furnished with adequate resources in iron. Of the 190,000 tons produced by Japan in 1912 150,000 tons came from China. This looks as though Japan herself must depend to a large extent on the mines of that conntry. It is a matter of necessity that Japan shall obtain as many concessions for iron mines in China as possible.

Japan herself last year produced a little over 17,000,000 yen worth of iron, but she imported iron to the value of more than ¥60,000,000. This shows our dependence on outside sources. For this our main hope lies in the great iron mines of China. There are some mines in Manchuria but not sufficient for our needs. It is only right that Japan should hope to secure what Germany failed to obtain, as she has now succeeded to German rights in China. If the result of the war should be the opening of resources for a full supply of iron to Japan she can afford to regard the great war as sent by Heaven!

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A WISH

Arazaran

Kono yo no hoka no

Omoide ni

Ima hito-tabi no

Au koto mo gana!

❋

Soon I cease to be:

One fond memory I would keep

When beyond this world.....

Is there, then, no way for me

Just once more to meet with thee?

Lady Izumi Shikibu (10th century)

Tran. by Dr. Clay MacCauley

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COAST OF KII

By "TRAVELER"

KII is one of the provinces projecting into the southern sea. There the golden orange grows and the sun is nearly always shining. No wonder Kii has many attractions for the tourist and and traveler. The sea off the coast of Kil is proverbially boisterous and many a brave ship has been cast ashore along the rocky beach. But instead of repelling visitors the coast of Kii seems all the more to draw them, and naturally there are many pleasant resorts and resting places. As the coast receives all the influence of the black current from the south seas the climate in winter is remarkably mild.

To the north of the province first comes the port of Kata, facing the island of Awaji. The scenery overlooking the harbor is superb. The Kata Shrine has the interest of being dedicated to Sakunahikona, one of the Imperial ancestors, as well as to the Empress Jingo, one of the national heroines. It is said that the Empress on her way back from Korea was about to land at Naniwa, now Osaka, when a contrary wind arose and drove the Imperial fleet off the coast of Kii, and the shrine is in memory of this event. The Empress prayed to the gods for direction as to the best landing place, throwing some of the ship's tackle overboard; and the gods answered by directing the things thrown overboard toward a certain spot on the land, where now stands the Kata shrine. The Imperial castaway offered thanks before the shrine for safe deliverance from the perils of the sea and laid upon the altar her sword and a roll of costly silk. Henceforth the shrine was dedicated to the Empress as well as to the original deity.

To the east of Kata rises the beautifnl mount Katsuragi with Awajima in the distance. Many fairy islands dot the waters between Kii and Awajima. One of the more interesting of these is Tomogashima, broken up into two long and two smaller projections, including Toma, so called in memory of the *toma* or ship's tackle thrown overboard in that direction by the Empress Jingo. Other large islands are Oki-no-shima and Chi-no-shima, which are near Shikoku, with the smaller islands of Kamishima and Toshima rising like rocks above the sea not far off, the whole presenting a scene extremely picturesque. From these islands rise pine trees, adding greatly to the picture.

The province of Kii is more mountainous than most places; and from the rocky heights many a rapid torrent sweeps toward the plains and into the ocean. These rushing waters roaring among the rocks lend splendor to the views. The principal rivers are the Arita, the Hidaka, the Heki and the Kumano, all of which are very beautiful along their upper reaches.

The port of Yura, which is to be distinguished from the place of the same name in Awaji, is a considerable town pleasantly situated, and with harbor accomodation for larger ships. Capes Shirasaki and Hinomisaki project picturesquely into the sea, their promontories rising more than 350 feet. Between them lies the snug town in quiet beauty. Ashika is a small island lying north of cape Shirasaki. In autumn this a great place for catching a fish of the same name. Under the steep rock at Hinomisaki is a projection resembling a man making obeisance, hence the name Kagami-iwa. In the harbor fronting Yura lie the islands of Arishima and Kemurishima as well as Hijikishima, which from the town make a pleasant prospect morning and evening.

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Backward on the coast near Yura is the Yena Hachiman shrine, which is approached by ascending one hundred stone steps. This is the memorable hill on which the inhabitants of the town welcomed the Emperor Ojin when he visited this district, the shrine being built in commemoration. The shrine is served even to this day by descendants of those who welcomed the Emperor. Further along the coast is Horaisan, a high rock rising above the water and far famed in Japanese history. In Chinese poetry mention is frequently made of such a height, and this rock was given the same name because of its resemblance to the rock of Chinese lore. A short distance away rises the island of Kuroshima, in the center of which towers a high rock shaped like a giant.

Another town facing Yura bay is Tanabe on a small inlet shaped like a fan; and the bay is called Ogigahama. This place was formerly a fief of Ando Naotsugu, a retainer of the Tokugawa family, and the *daimyo* of Kii. The ruins of the old feudal castle still exist. In the vicinity are some remarkable rock formations worth seeing. One of these, Gamaiwa, rising some 40 feet, looks down a picturesque valley. Another suggests a toad in shape, with eyes, nose and all. Along the upper reaches of the Aizugawa is a beautiful ravine with maple, cherry and plum trees. Toward the upper end of Ogigahama bay are other fantastic rocks, notably one known as Onibashiiwa, the formation making a natural bridge facing the ocean.

Southward from the town of Tanabe is the Yusaki hot spring, sometimes called Kanayama. In the Tokugawa days a lead mine was operated here. According to tradition the Emperors Samei, Tenchi, Jito and Monmu visited this spa and were pleased with it. At the eight springs there are over one hundred inns, usually well patronized. There is a regular steamer service from the town to the spa. North and east rise high mountains, while toward the west and south lies the sea, making a picturesque environmeut. The white sandy beach is also an attraction, shining like silver in the sunlight.

Toward the southern extremity of Kii is Shiomisaki extending seaward with the town of Oshima on its west side. The force of the tide here is tremendous, causing the cobble stones and pebbles of the beach to whirl and boil. There is a lighthouse on the end of the cape, throwing its rays twenty miles at night. Here one is cut off from travel northwards by a high mountain range, so that the traveler is obliged to take his course eastward and down the southern coast, unless he desires to venture across the northern mountain pass. Along this coast is the famous Hashigui-iwa project-far to seaward. Fantastic rocks like so many buttressess of a cyclopean bridge run out into the ocean. Between Shiomisaki and Oshima the coast-line is marked by beautiful scenery. Oshima is a port where ships often take refuge from the storms of the Kii channel and the coast generally; and thither come big timbers from the mountains of Kuma.

At Kozaura is a monument commemorating the wreck of a Turkish warship which sank off the coast there in 1890; and below the mounment lie the bodies of the ill-fated crew, five hundred and eighty one officers and men, there being only sixty survivors. Here also went down the British ship Normanton. Kumanoura is a district famed for its whale fishers, those of the village of Tachi being specially distinguished. At the mouth of the Kumano river lies the village of Shingu, with its Hayatama shrine, first established, it is said, in 128 A.D. In early days it was an imposing structure but repeated fires have prevented its ever being reconstructed in its former splendid proportions. The natural scenery of Shingu is quite charming.

At Kinomoto there is a shrine dedicated to Inai-no-Mikoto and Mikeiri-no-Mikoto, two deities who accompanied the Emperor Jimmu during the Imperial campaigns against the aborigines. West of the place is a large cave 170 feet high and 180 wide, near which is a shrine to Fudo, the annual festival taking place on October second, when chrysanthemums of five different colors are used in decoration. The cave is known as "the cave of flowers," and is mentioned in Japanese mythology.

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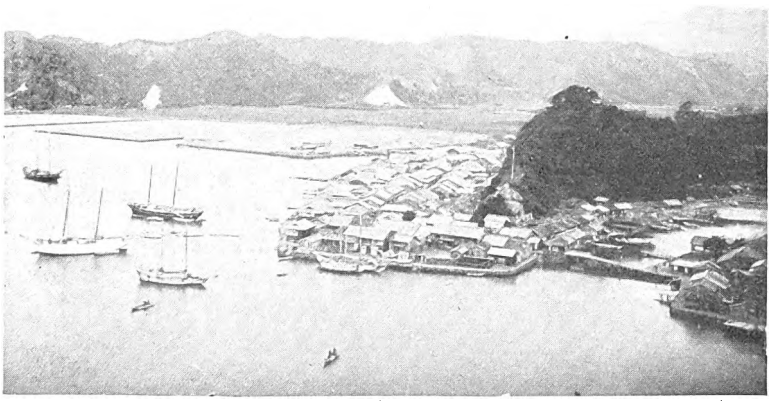
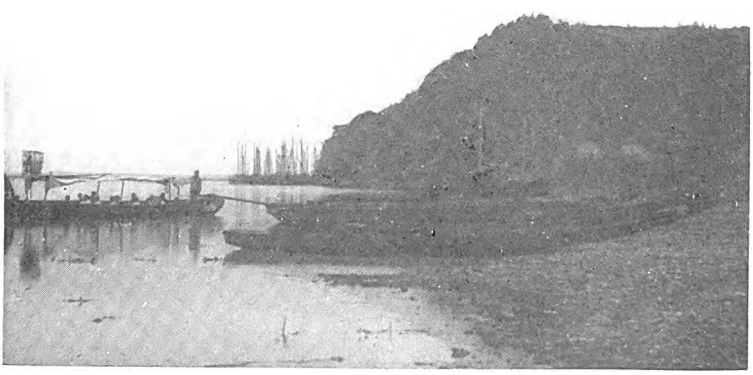


KATSUÜRA
HARBOR

KUMANO RIVER



MOONLIGHT ON SHINGU CASTLE

COAST OF KII

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JAPAN AND THE PANAMA-PACIFIC EXPOSITION

By THE HON. SEISHIN HIRAYAMA, M. H. P.

ALTHOUGH I have before in the pages of this magazine expressed my pleasure at the participation of my country in the great exposition now open at San Francisco, I venture to add a few remarks further, as one who has had a long experience in connection with such enterprise.

It will be remembered that a year or two ago when California began to show a strong anti-Japanese movement public opinion in Japan was so wrought up that for a time it was uncertain whether the government would be able to carry out its intention to participate in the international Exposition at San Francisco. The authorities were quite ready, of course, to fulfil their promise to take part; but what use would that be if exhibitors could not be found willing to send articles for the exhibition? The Imperial cabinet was therefore for a time hesitant and undecided. During that period I was one of those who took the stand that our taking part in the great exhibition should not be mixed up with the question of the treatment of our nationals in California; and I was finally made happy in seeing my views carry the day. The cabinet in time reached a final decision to participate and at once undertook the necessary steps for putting its decision into operation. A special government bureau was established with Admiral Baron Uriu at the head, a most happy selection, as the admiral was educated in the United States and has many friends there. As a matter of fact Admiral Baron Uriu is Vice-president of the Exhibition Commission, the Minister of Agriculture and Commerce himself being the President; and Mr. Yamawaki, a man of rich experience in such matters, was appointed Commissioner-General and entrusted with the management of the business of the Commission. The various exhibits to be sent were placed in charge of the Japan Exhibition Association.

When the great war broke out in Europe the matter of collecting and despatching exhibits was rendered somewhat complicated, but the government and the people persevered and persisted in their task; and notwithstanding that Japan herself was at war, with most of her ships taken for transports, she was determined to allow nothing to prevent her proper participation in the San Francisco Exposition. When all the exhibits from Japan had been selected and were ready for shipment it was found that the cargo amounted to no less than one thousand tons in weight. The exhibits include those from the government itself as well as numerous articles sent by private firms, representing the various branches of national art, craft and enterprise. The departments best represented are those of

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JAPAN AND THE PANAMA-PACIFIC EXPOSITION

By THE HON. SEISHIN HIRAYAMA, M. H. R.

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Fine Arts, Fine Art Association, Agriculture, Electricity, Machinery, Mining, Metallurgy, Textile Fabrics, Manufactures, Liberal Arts, Transportation, Horticulture, Live Stock, Forestry, Fish and Game, Education, Ethnology, Music, Publicity and Publications, Admissions, Concessions, Foreign Exhibits, Agricultural Implements, Machinery in Motion, Electricity in Operation, Transportation, Live Stock, Horticulture, Forestry, Fish and Game, Ethnology, Education

Fine Art, Liberal Arts, Education, Agriculture, Manufactures, Industry, Forestry, Fishery and Mining. These can now be seen in the beautiful and appropriate buildings of the Panama-Pacific International Exposition.

The Imperial Japanese Government has taken the trouble and expense of constructing a special Japanese garden on the grounds of the Exposition, all in native style; and in this garden has been erected a model of the famous and historic building, the *Kinkakuji*, or Golden Pavilion, of Kyoto. In the Japanese garden will also be found a special hall of exhibits and a Japanese teahouse.

It is pleasant to be able to state that the Japanese residents of San Francisco have from the beginning taken an active and useful interest in the part Japan is playing in the great exhibition, doing all in their power to make their country's share a success. They early established an association for the support of the exposition, which at once received the sanction of the exposition bureau and has been working hand in hand with the authorities ever since.

There is no doubt that an International Exposition such as that now open at San Francisco is the best way to introduce to the nations of the world the various products of each country so that the people of the earth may be mutually helpful. It should be a valuable means of introducing races and nations to each other and showing them how interdependent they are and that no nation should take any attitude inimical to another, seeing that all are members of the family of nations. The exposition will also do much to enhance international trade and lend incitement to further international economic development. Nor must we fail to note the moral advantage that nations get from participating in an international exposition, both in inevitable exchange of knowledge and in strengthening of comity. Japan has not the slightest doubt but that by her support of and her participation in the Panama-Pacific International Exhibition she will receive as much as she obtains, and will above all help to bring about the very desirable result of closer relations with the United States. There is no better time than the present for strengthening such relations; for recently events have been tending to endanger the good relations that have so long happily obtained between the two neighbors of the Pacific. Indeed my chief aim in urging my country to participate in the exposition was and is for the purpose of further strengthening the bonds of mutual good will.

The Panama-Pacific International Exposition is being carried out on a scale of magnificence that may well attract the nations of the world; and I am assured that many of the leading people of Japan will be attracted thereto, where they will personally assure themselves of what America can do as well as see the products of the world. They will at the same time have the opportunity of meeting Americans and observing the genius of western civilization, with the result that east and west will be in a position to understand each other better.

The results of the exposition would be still more ideal could one hope that many of the leading Americans who visit it would extend their journey to Japan, so as to observe the real conditions prevailing among us and get to understand us better. It is not too much to say that Americans should try to get better acquainted with Japan as much as Japanese

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should try to know more about America. The present is the best time to take the opportunity. The autumn is one of the pleasantest of seasons in Japan. And this autumn is to be the most auspicious for years to come. In November will take place the Coronation of our Emperor, when a ceremony of unprecedented splendor will be observed at Kyoto, the ancient capital. In the autumn also will be celebratcd the tercentenary of the founding of the Tokugawa shogunate when elaborate ceremonies will be carried out at Nikko, the burial place of the most famous of the Tokugawa shoguns. And at this time various exhibitions of national significance will be opened at Tokyo, Kyoto and Osaka in commemoration of the historic events thus celebrated. Altogether the present autumn will be a season of unparalelled opportunity for seeing Japan as she is, and the number of foreign tourists expected is very large. Europe being impossible for visitors this year, no doubt many will come to Japan; and for all who come we bespeak the utmost welcome.

In closing I beg to offer my sincere congratulations to those who have so eminently succeeded in bringing forth the great Exhibition at San Francisco, and join in the joy of America over the completion of the wonderful task uniting ocean with ocean, of which the Exposition is a memorial. At the same time I hope most of all that the these events will but draw America and Japan into closer and more permanent bonds of friendship, to their mutual progress and prosperity. The people of Japan have been made happy to learn that of late the anti-Japanese agitation in California has somewhat subsided and that the attitude toward Japan in the United States is friendly, all of which is a good omen for the future of the two countries.

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THE KENYOGEN

BY T. YAMANARI, M.A.

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THE KIBYOSHI

By F. YAMAZAKI, M. A.

TOWARDS the close of the Tokugawa period there grew up in Japan a certain mode of humorous literature known as the *Kibyoshi.* At first it was written in a quaint and easy style adapted mostly to the amusement of women and children, the content comprising chiefly anecdotes, fairy tales and short stories in fiction. But in the year 1775 there appeared a novelist named Koikawa Harumachi who, in his comic volume entitled *Kin-kin Sensei Eigwa-no-Yume,* made a popular hit, and thenceforth this class of literature came to treat of current topics in a satirical strain, supplying the want met by such papers as Puck and Punch in western lands. This kind of literature was always published in volumes with yellow covers, hence the name *kibyoshi.*

As is well known, the Tokugawa government ruled the nation with a firm hand, keeping the *daimyo* well in subjection and never allowing any one of them to assert undue prominence. Naturally under so negative a policy anything novel or prone to be extraordinary was sure to meet with prohibition. Such a right as that of freedom of speech could hardly be said to have existed. All adverse criticism of the *bakufu* regime was severely punished, and often by no less a penalty than, death ; and publishers putting forth an offensive book were certain to become objects of suppression, the usual way being to exile them to some distant island. Volumes dealing with the Tokugawa ancestors, Hideyoshi, Ieyasu and others were frobidden to be sold at all. They were not even permitted to be pnblished. The reason for this is easy to see. For example, Ieyasu did not treat Hideyoshi, the only surviving son of Hideyoshi, with due respect, and finally drove him from power ; and any mention of this aspect of the case was regarded as likely to militate against the prestige of the Shogun's rule. Indeed the shogunate was nervous to a ridiculous degree concerning the effect of literature on the social and political life of the time. And as there were critics in plenty, they were put to it to discover some way of finding vent for ventilation of opinion. It had to be expressed in a way that would have some chance of escaping the eagle eye of the censor.

For this purpose the *kibyoshi* literature proved highly convenient. Within the yellow covers was always contained matter of absorbing interest to the people. The luxury and indolence of the *samurai* of the Kamakura period were made a means of indirectly picturing the life of the same class under the Tokugawa rule. There were two kinds of *kibyoshi.* One was unblusingly devoted to exposing social and political foibles, while the other only hinted at them between the lines. Both were full of those caustic phrases and expressions for which the Yedo people have always been noted. The

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peaceful civilians who laboured under the oppression of the *samurai* and their masters, thoroughly enjoyed seeing their vices lashed and their weaknesses exposed, and the *kibyoshi* were eagerly read everywhere. These little pamphlet-like books with their yellow covers had pointed illustrations on almost every page, in which the sketch artists of the day vied with each other in depicting the most detested aspects of the life of their time, and holding them up to popular ridicule. The drawings were usually at the top of the page and the descriptions under.

Up to the time when the *Eigwa-no-Yume* appeared, in 1775, the *kibyoshi* literature had confined itself to the purely comical without any admixture of political opinion, but now the political element not only intruded but assumed alarming proportions. In view of the censorship then prevailing the authors of the *kibyoshi* practically took their lives in their hands. Finally they abandoned what was obviously so dangerous a task and contented themselves with attempts at conveying simply moral lessons, returning for the most part to the mode of the earlier period and taking for their themes such popular subjects as famous vendetta and short stories of various kinds.

Among the *kibyoshi* authors the best known are such names as those of Koikawa Harumachi, already named, Kisanji and Santo. The first named was a *nom-de-plume* for Kurahashi Tadasu, a *samurai*, who had been a retainer of Lord Kojima, of the province of Suruga. The author was also skilful in drawing, having studied the art with no less a master than Katsukawa Shunsho. Among his more popular *kibyoshi* works is one called *Omugayeshi* in which he took occasien to lampoon the cowardliness and indolence of the *samurai* of the day. The book had a tremendous vogue for a time, until it came to the ears of the authorities, and the author was promptly silenced. The attitude of the government so mortified him that he pined away and died in consequence.

Kisanji was a retainer of the *daimyo* of Satake, his real name being Hirasawa Keikaku. In his volume entitled *Bunbu Nido Mangoku Toshi* there were some grave reflections on the Tokugawa rule, for which the author was severely taken to task by his lord and was obliged to give up writing. Santo Kyoden, another of the famous *kibyoshi* authors, was originally a merchant. He soon became well known as an author and as the teacher of the still more noted Bakin, the novelist. Kyoden's works are on the whole of a comic turn of mind, but full of moral suggestions. His novel, *Konnyaku-bon*, dealt chiefly with life in the gay quarters of the capital. He in turn was silenced and punished by the authorities.

In order to get some idea of the nature of these *kibyoshi* we give an outline of the contents of the *Eigwa-no-Yume*, one of the most famous of them, by Harumachi.

In a certain local district there was a poor man named Kimbei. He set out one day for Yedo determined to become a man of wealth. Towards evening he drew near the Fudo temple at Meguro, a suburb of Yedo. Entering an *awa-mochi* shop to sample the famous cake of that place, he found that unfortunately all the delicacy was gone, and he had to wait some time till more was made. Weary with his walk and with waiting he fell asleep, when he had an interesting dream. He was taken by an unknown person to

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Izumiya, a wealthy man of Kanda in Yedo, adopted into the family and made heir to the fortune of the millionaire. Unexpectedly and suddenly made rich he fell into ways of extravagance and luxury and began to frequent the questionable quarters. Thus spending all his substance, he incurred the wrath of his foster-father, who disinherited him and drove him from the home. While in a said state not knowing what to do, he was awakened from his dream by the sound of the pestles making the *mochi*. It was only a dream, but Kimbei had learned a good lesson from it. He was thenceforth convinced that all the pleasures of human life were vain, like unto a dream. Instead of proceeding to Yedo he now returned to his native village. Such is the central portion of the story. It is evident that the tale was based on a Chinese story called Kantan-no-Makura in which the hero is depicted as having learned a valuable lesson from a dream.

Among the more interesting of the volumes produced by Kyoden is the *Yedo-umare Unagi-no-Kabayaki*. Kabayaki is a mode of cooking much enjoyed by the Yedo people in old times. A certain rich man of Yedo, Adakiya by name, had an only son named Yenjiro. As the boy was brought up in a rather irresponsible manner he began to fancy himself equal to anything, and decided to became a lover. He much envied a hero in one of the popular dramas of the day, and so resolved to become a Don Quixote among lovers. Falling in with the practice of the young braves of the time he had his arm tattooed; but instead of having the name of his sweetheart inscribed on his arm, as was the custom then in vogue, he had the names of 30 or more unknown girls tattoed on his arm, on both arms in fact. Having no girl to be seen frequenting his house like other lovers, he hired a *geisha* for 50 ryo and had her appear ostentatiously entering his house at certain times to appear as a sweetheart of his; and the parents who thought she was in earnest, began to persuade her to give up their son. He meanwhile was priding himself on the notion that his love-story would travel far and wide. He was surprised, however, that no one ever spoke of it; so he wrote an account of it himself and had it printed, hiring an agent to sell the pamphlet in the streets. But no one would buy the production. Finally he persuaded a girl of the gay district to pretend to run away with him for a lark, but they had got only as far as Mukojima when a robber met them and abstracted all their clothes and other possessions. The disillusioned youth returned to his father's house to find his clothes there awaiting him. It appears that a servant of his father had disguished himself as a highway man and thus prevented the fictitious elopement. From this time Yenjiro began to realize the folly of his ways and turned to a more serious view of life. The story was very widely read in its day, and every fellow who aspired to be a dandy was dubbed Yenjiro.

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WHAT ONE JAPANESE DID

By Y. UYEHARA

THE man who opened Yokohama to foreign trade, started modern industry in Japan, planned the first railway, established the first large foreign hotel, organized the first was works, opened the first private school, introduced the modern sewerage system and did a great many other notable things for the good of his country, must be regarded as a person of remarkable character and ability.

Kaemon Takashima was a Yedo man. He was the son of a farmer from the province of Hitachi, who had been headman of his village and displayed many of the admirable qualities found in the son. Owing to poverty, brought on by famine in his native province, the farmer moved in Yedo where his son Kaemon was born. He established himself as a lumber merchant and made good. Takashima had now come to be a man of such importance that when famine again broke out in his native province he was consulted by the officials of that place as to how best to meet the situation and prevent starvation. Takashima went to the lord of Saga and borrowed an immense quanity of rice, giving his bond for the debt, thus saving the situation; but when the time for payment came, Takashima could not meet the bond, and was preparing to commit harakiri to atone for for the offence when lord Nabeshima heard of it and agreed to make an arrangement for liquidating the bond by paying it in installments. Thus it came out that Takashima had fed the starving population on the risk of having to pay for it with his life, and would have given his life had it been permitted. Of this man, Kaemon Takashima, the subject of this sketch, was the worthy son.

The boy Kaemon was brought up in Yedo, being made familiar with the writings of Confucious from early childhood. His father trained him for a business career. When he was still a youth he showed remarkable talent for large business transactions. He even contracted for the construction of a mansion for Lord Nabeshima and was most successful in his tender and achievement. With his fatter he obtained some mining concessions, the timber business in Yodo being entrusted to a brother-in-law; but the venture, after four years of labor, proved a failure, and the father and son returned to Yedo only to find that the lumber business had been mismanaged and was in debt. Kaemon visited his father's creditors and told them that there was nothing to meet the indebtedness but his own working ability. As it was impossible to pay the debt, he was ready to go to work and labor till it was removed. But as all the debtors could not employ him at the same time he proposed that they draw lots and he would begin with the lucky one and pay off his debt first, The brave words of the youth so impressed the creditors that they agreed to wait until such time as he could obtain the money.

Young Takashima then set about reorganizing and improving his father's lumber business in Yedo. Just about that time there was a destructive earthquake in Yedo: and as he had a fine supply of lumber on hand, he got so many contracts and sold so much that he made a great deal of money. It is said that by a system of fortune-telling which he had learned, he was able to foretell the earthquake and therefore to lay in a big stock of lumber in preparation for it. Sure enough the earthquake did come; and it caused fires to break out in many

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BY Y. UYEHARA

THE man who opened Yokohama to foreign trade, started modern industry in Japan, planned the first railways, established the first large foreign bank, organized the first wire service, opened the first private school, introduced the modern sewerage system and did a great many other notable things for the good of his country, must be regarded as a personage of rare and remarkable ability.

Ukichi Fukushima was a Kyūdo samurai. He was the son of a former Confucian professor of Hitachi, who had been a gentleman of his village and displayed many of the admirable qualities of his class. Owing to poverty, brought on by Professor Fukushima's living in his native province, the family removed to Yedo where his son Ukichi was born. He celebrated his seventh birthday in the month of July, 1854. Yedo had now come to be a town of considerable importance that when Commodore Perry arrived in his memorable year he called by the courtesy of that place to treat the Shogun and procure his version. Yedo was to it a land of sign and bonanza to an unusual quantity of rice, given his head for the duke, thus saving the situation; but when the time for payment came, Fukushima could not meet the bond, and was perplexing to commit harakiri to atone for the offence when Lord Fukushima learned of it and agreed to make an arrangement for liquidating the bond by paying it in installments. It is a common belief that Fukushima has had the standing population on the rack of having to pay it with his life, and would have paid his life had it been in question. Of this man, Ukichi Fukushima, the subject of this sketch, was the worthy son.

The boy Ukichi was brought up in

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places through the city, giving builders a profitable time, in which the Takashima firm reaped the biggest harvest. He was easily able to pay off his debt. Shortly afterwards, however, there was a huge tidal wave which carried away a great wealth of timber he had stored along the coast. Thus he was reduced to poverty again.

Under the auspices of Lord Nabeshima he now, in addition to his lumber business, opened a porcelain shop in Yokohama, selling Higo ware. At this time Yokohama was just opening to commerce, and the Takashima shop was the first to do considerable trade with foreigners. But as he happened to sell some gold coin to foreigners, an illegal transaction in that day, Takashima was thrown into prison where he had to spend seven years. During his time of confinement he read Chinese classics and became quite a scholar. From this venerable lore he saw the meaning of life and was enabled to divine human destiny. On regaining his freedom Takashima went back to Yokohama and opened up his lumber business again. His main business now was in contracting for the erection of foreign-style buildings, many of which were then beginning to line the streets of the new port, He had a special knack of getting on with foreigners, which was a great help to him.

In co-operation with an American architect Takashima undertook many buildings. He told the architect that as the latter had skill but not capital, he would supply the capital and they would work together, and they did. "In the presence of others you must always praise me and I will praise you," said they to each other; and the plan worked like a charm. When the mob burned the British Legation in Kanazawa, Takashima and his architect friend got the contract for its re-erection. The American architect drew a plan for it, which the British Minister accepted, and then the architect recommened Takashima as the best man to build it. He gave the architect a thousand *ryo* for his trouble, including the plan and between them they made a good thing out of the transaction. This contract proved a great advertisement for the firm, and after that most foreigners let their contracts to Takashima. His credit was now unlimited, so that he was in a position to undertake any contract, however extensive.

Takashima now began to speculate in borrowing money to advantage, especially in silver transactions, by which he made considerable profit. He thus become the forerunner of the present system of introducing foreign capital into Japan. He also undertook contracts for the erection of the lighthouses then being set up along the coasts of Japan, With the establishment of the Meiji Restoration the Takashima firm prospered still more. He established the first great foreign hotel in Yokohama. Up to this time foreigners of importance had to put up in the homes of their friends when they visited Japan. There was no place for public officials, foreign tourists and others to stay.

As soon as there were prospects of the the capital being removed to Yedo Takashima got busy to take advantage of the great changes that would involve. He clearly saw that the clan system was bound to give way to the prefectural system, and what that would mean to business. He persuaded his clansmen not to be discouraged and not to rush into agricultural pursuits when their old methods of livelihood were at an end, but to go to the new capital and take part in the new life. They took his advice and never regretted it. Two of the men who thus heeded him were afterwards made prefectural governors.

It was Kaemon Takashima too who first conceived the idea of building a railway between Tokyo and Yokohama. He tried to borrow the money to build it. He consulted with the government as to obtaining a charter for the railway, but Prince Ito and Count Okuma, then in officedid not consider that a private individual would have as good a chance as the Government in the foreign money market. However, even the government itself found no little difficulty in obtaining the money, for Japan at that time did not enjoy much credit abroad. It was considered somewhat amusing that Taka-

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shima thought he would stand a better chance of obtaining the money than the government would; and of course the government did not like to admit this. So he did not get the charter and the line was built by the government.

Subsequently Takashima obtained permission from the government for a land reclamation scheme along the sea front from Yokohama to Kanazawa, and the result may still be seen in the street known as Takashima-cho. He also established the Takashima private school in Yokohama, where, in addition to the ordinary subjects, English, French and German were taught by foreign teachers; and in a short time the school hod more students than it could well accomodate. The Emperor was so pleased with all that Mr. Takashima had done, that he presented to him a silver cup in appreciation of his services to education. This was the first mark of distinction conferred by his Majesty, the custom of granting decorations having not yet been established. Numbers of people went to the Takashima residence to see the Imperial gifts, including the foreign ministers and consuls.

When the war broke out between Germany and France in 1870 the German consul sold Mr. Takashima a German ship then in Yokohama; and the French minister protested, as Japan was a neutral nation. The minister informed Takashima that French warships were waiting outside the three-mile limit, and that as soon as the ship went outside the harbor she would be sunk. Takashima asked what would happen if they could not overtake the ship. They replied that in that case it could not be helped. So Takashima advised them to make the warships reduce speed while his purchase made for Hokkaido. Whether they did so or not is uncertain, but at all events Takashima's ship stole out of Yokohama harbor and got away to Hokkaido without being captured bp the French squadron. This ship became the *Takashima Maru*, and was the first liner on the service between Yokohama and Hokkaido.

In 1871 Mr. Takashima introduced the first system of foreign sewerage in in Yokohama, being entrusted with this difficult task by the governor, Count Mutsu. In the same year he organized a gas company and for the first time the streets were lighted with gas. In 1874 the Gas Company was honored by a visit from the Emperor, who was pleased to inspect the system by which gas was obtained and the streets lighted. At this time Mr. Takashima was received in audience. It was also the first time that his Majesty had visited a private residence. On this occasion some of the officials attending his Majesty were surprised to notice that Mr. Takashima seemed to have a slight hump on his back. After the Imperial audience was over, the Lord Chamberlain, Count Higashikuze, made inquiry about it, summoning Mr. Takashima to him to extrain. Mr. Takashima said that he had placed the ancestral tablets of his parents under his coat, as he wished them to share the honor of the Imperial audience with himself.

Mr. Takashima occupied prominent positions in the commercial and industrial world of Japan, being president of the Hokkaido Tanko Kisen Kaisha S. S. Compay and of the former Tokyo Tram Car Compay. In later years he retired from active life and last year he died, honored and admired by the whole nation. He was a strong believes in fortune-telling telling and many accurate forecasts of events were made by him. Once when he was in Sapporo he told his friends that he foresaw the coming of a catastrophe and that he could only remain at the risk of his life. Thereupon he left;, and that night a fire broke out destroying the very hotel in which he had been staying, and a great part of the city itself, being one of the most terrible in the history of the place. The Shipping and Coal company of which he was president once suffered much depression and asked him what should be done. He advised to go on and not to slacken output, as he could see a great event thal would cause an immense demand for coal. And not long afterwards the war broke out with China when the Company had all it could do to fill orders for fuel. It is also said that he advised Prince Ito against making his fatal trip to Harbin.

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CHERRY BLOSSOMS

Inishie no

Nara no miyako no

Yaezakura

Kefu kokonoe ni

Nioinuru kana!

Eight-fold cherry flowers

That at Nara,—ancient seat

Of Our State,—have bloomed,

In Our nine-fold Palace court

Shed their sweet perfume to-day!

Lady Ise Osuke (10th century)

Tran. by Dr. Clay MacCauley

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THREE MASTERS

By Y. TAKAHASHI

THE true artist is distinguished from the dabbler by capacity for soul-expression; and the value of his work depends on whether he possesses a soul worth expressing. In these supreme qualities of expression and value three painters of old Japan readily stand forth as masters: Koyetsu, Korin and Kenzan. In comparison, their modern imitators indeed seem but symbols of degeneration.

The ancestors of Koyetsu were distinguished in the service of the great Ashikaga Takauji, one of them having been a selecter and grinder of swords to that famous warrior. The Honami family, to which Koyetsu belonged, comprised members remarkable for nobility of bearing and character. Once when Koyetsu was a young man the rumor got about that he had taken in a retainer of Lord Matsudaira by purshasing from him a sword by the hand of Masamune for ten *ryo*. When the nobleman heard of it he was much displeased, saying that the blade was worth 250 *ryo* and that such a transaction was unworthy of the artist. Koyetsu replied that he had done no such thing, but that a subject of Lord Matsudaira had brought him an old rusty sword to sharpen and in the operation he had discovered that it was a blade made by the famous sword-maker, Go-no-Yoshiro. The man had offered to let him have the weapon for 2 *ryo* but he had said it was worth at least 250 *ryo* and returned it. Had he wished he could have kept its real value secret and obtained it for 2 *ryo*. This excellence of spirit that characterized the family may be further seen in another incident biographers are wont to relate. The mother of Koyetsu, it is said, disinherited one of her sons because he refused to give up a friend who had divorced his wife merely because she was so unfortunate as to have contracted smallpox and been left disfigured by the disease.

Koyetsu reckoned among his intimate friend many great men, including Prince Konoye and Prince Shokado, with whom he practised caligraphy. His frankness and honesty, even to the verge of sometimes appearing to lack modesty, may be seen in his reply to Prince Shokado when he asked Koyetsu which of the three friends showed most art and skill in handling the writing brush. He said he himself did. The great painter was a man of the most retiring disposition and at all times sought seclusion. When Ieyasu asked Lord Itakura Iga where Koyetsu was, he replied that the artist was sure to be found somewhere far from the madding crowd. Thereupon Ieyasu requested that the nobleman grant to the painter a private estate with sufficient income, in some quiet region, agreeable to the nature of the artist.

Koyetsu, like all great interpeters of nature and her beauty, was as a mirror reflecting the life and society of his time.

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THREE MASTICS

By Y. TAKAHASHI

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He could hardly escape the influence of his age. Born in the middle of the 16th century and living through the dark age of civil war he felt the terrors of the time and his work naturaliy reveals a tendency to revel in things on a grand scale; he shows none of that love of minuteness that belongs to artists of a later age. In religion he belonged to the Nichiren sect of Buddhists, whose fundamental principle is *thoroughness;* and the spared himself no sacrifice necessary to the perfect completion of anything he undertook. This inspiration toward nobility of conception and throughness of excution he owes to religion. Thus the most conspicuous feature of his motive is truth. It is said that the failure of modern artists to imitate him is due to their prior failure to imitate his character, especially his nobility of spirit and his devotion to truth.

The second of the distinguished trio, Korin, was the descendant of a daimyo family, which had suffered misfortune in the civil strife and left the ancestral estates to serve under the Ashikaga shoguns. Upon the fall of the Ashikaga the family was forced into obscurity. Korin Ogata was thus the lineal descendant of a noble clan. He was called Koretomi after one of his ancestors, Koreyoshi. His great-grandfather, Dohaku, was Keeper of the Wardrobe to one of the Imperial princesses. It was this official who married the elder sister of the artist, Koyetsu; and a son of the marriage was Korin's grandfather.

The young Korin had his first lessons in drawing under the noted master Kano Yasunobu, and in time became a pupil of the Tosa school of painters. He was always, however, a great admirer of Koyetsu and his art. Indeed one of the admirable features of Korin is this absorption and portrayal of what is great in all schools of art. Probably this is why he makes so universal an appeal to the people of all time. It is admitted that the essentials of his style did not originate with Korin but owed their conceptions largely to Sodatsu; but the style of Korin has a surpassing manner that is indebted to no one but himself. It may be very rightly called the Korin style. As he lived until the year 1717 he carried the spirit of his art well into the 18th century.

There are various collections of his pictures, as for instance "Korin's Hundred Masterpieces" and so on. The chief characteristics of his work are careful and minute drawing with deep coloring, the effect being remarkably beautiful, though sometimes he also made rough sketches of grass and shrubbery in indian ink in black and white. His depiction of delicate beauty reveals a freedom and unrestraint of spirit that are uery captivating. His details never descend to monotony or over-refinement of art, which imparts to his work a freshness and enduring charm.

Korin delights mainly in the depiction of plants and flowers portrayed on a gold ground. One has fans of various designs floating on a running stream, the designs on these fans being very striking. The portraits and character-sketches of Korin abound in subjects taken from literature, especially from the ancient novel, the *Ise Monogatari.* A notable example is that of "Narihira on the Way to Adzuma," which formed the frontispiece in the Japan Magazine for January this year. It is clear that Korin was an artist who always seized upon the most salient features of any subject he undertook to draw. In his blossoms and

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plants the minor traits are subordinated in a manner ever true to life. In design and conception Korin is superior to all his contemporaries. His paintings on gold creens are particularly effective, and very characteristic of the Kano school. These screens were painted for their patrons, the wealthy daimyo of the day, and were the chief ornaments of their stately mansions. After the time of Kano Tannyu, the artists of that school were disposed to work in black and white with indian ink, and the rich coloring of their predecessors fell into disfavor. But in spite of this tendency Korin adhered to the former method and in the grand style continued to produce his masterpieces in deep, rich coloring on a background of old gold.

The versatility of Korin is seen in this mastery of *makiye*, or painting on gold lacquer; and these pieces have for long been highly prized by lovers of true art. In this province of art Korin was also largely indebted to Koyetsu from whom have germinated so many brilliant conceptions in the realm of painting. Korin, however, so improved on the art of his master that there is hardly any room for comparison. This development lay for the most part in his triumphs in lead, zinc and silver inlaying in gold lacquer, as well as the use of mother-of pearl. Thus Korin succeeded in bringing about a harmony between the fine and the useful arts that had not before been so distinctly contemplated; in which he has never been surpassed.

Kenzan was a younger brother of Korin, and the son of Ogata Soken. His early essays in painting were under the instruction of his brother, and he soon proved himself an easy pupil in drawing. First he became conspictous for his skill with the writing brush in making Chinese ideographs. His love of beautiful writing he is said to have inherited from his father. It was a time when good writing and good painting went hand in hand; and Kenzan often gave vent to his fancy by inscribing indeographs on his pictures.

Kenzan, however, found his true province as a painter on porcelain. The various pieces of this material decorated by his matchless skill show a taste and refinement of manner unexampled in this field. Some of his pictures on porcelain are in the remarkable style of Korin, and such pieces commanded wide attention and became all the vogue. These pieces, called *Kenzan-yaki*, are still in great demand. The arrival of Kenzan in Yedo was a great event; and the Tokugawa government assigned him a field at Iriya for the establishment of a works and kiln to make his beautifully decorated porcelain. The place became known as *Yakimono-yashiki*. Kenzan died in the Shogun's capital in the year 1743 at the age of 81.

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SOAP AND SOAP MAKERS

By Y. SATAKE

IT is said that soap as an article of cleansing is as old as the Greeks and Romans. There is mention of soap in the Bible, though it was probably not just the same article as is now known under that name. In Japan, however, soap is a recent importation. To be written down as a soapless nation is not regarded as highly complimentary from a western point of view; but although the people of old Japan were without soap, they were nevertheless a clean people, just as they are to-day. What they lacked in substance for loosening dirt they made up for by elbow grease: in other words, rubbing, and the rubbing process was assisted by powder and flour of various kinds. Even to-day in Europe oatmeal is considered good for the skin; but good or not, in Japan such powders have been used from time immemorial.

The powders used in lieu of soap by the Japanese were known as *nuka* (bran) and *araiko* (washing-powder) the former being taken from rice grain and the latter from the *adzuki*, or red bean. The women of old Japan employed *funori*, a kind of seaweed, for washing the hair. The weed is found on rocks, is jellylike, and is soluble in hot water. Another powder used for the same purpose is *udonko*, or common wheat flour. Wheaten flour and brown sugar mixed and kept in a small bag used as a sponge is considered very good for the complexion. It was also used for the bath. The juice of the snake-root plant and also of the cucumber are regarded as good for the skin. As for laundry work the people of old Japan appear to have used nothing but hot or cold water, beating the dirt out of the clothes with a stick or mallet.

With the introduction of soap came about a great change. Foreign soap first appeared in Nagasaki, as that was the earliest port to welcome foreigners. It was known by the Spanish name, *Xabon* or *Savon*, a name which still persists. Already during the Tokugawa era a preparation of animal fat and gall-nuts was used by children for blowing bubbles. Soap did not come into general use in Japan until after the commencement of the Restoration period in 1868. Being a people predisposed to cleanliness, soap naturally at once came into universal use among the Japanese. Imports from Europe and America grew apace. Indeed so fast did the new cleanser spread, a good many people were not yet quite familiar with how to use it.

Once when the headman of a remote village came up to see the capital he became acquainted with the merits of foreign soap, and resolved to introduce so beneficial an article among the people of his village. He took back with him a plentiful supply and had it distributed among the people as samples. He forgot, unfortunately, to accompany the soap with due explanation as to how to

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use it. A few days afterwards one of the peasants came to the house of the headman to thank him for the favor, saying that he was much obliged for the foreign cake, assuring his benefactor that while the delicacy was good to look upon and powerful of flavor and taste, he feared that as for himself he was as yet not far enough advanced in foreign ways to appreciate such a rare delicacy and had no palate for it. Evidently some of the people regarded it as a kind of cake and had tried to eat it.

The importation of foreign soap to Japan reached its high-water mark shortly after the war with Russia, the value being nearly a million *yen*. The increase in imports of toilet soaps was specially marked. Evidently the government regarded this feature of national life as luxury, however, for the duty on soap was soon raised and the imports were checked. This policy did much to promote the manufacture of soap in Japan. The people had by this time become so accustomed to foreign soap that they could not do without it. Soap makers quickly sprang up everywhere; and names of patent soaps were as curious and numerous as in other countries.

The pioneer among native soaps was that known as *kao-savon* or peony soap; and the success of this venture gave encouragement to others. The rage for soap became such that capitalists now began to invest in soap manufacture as one of the best paying enterprises. The output was soon able to supply the home demand to a large extent, and by the year in 1913 imports fell off to about ¥200,000 a year. Imports were for the most part from the following countries:

Toilet Soap

Germany	¥59,175
America	46,333
England	41,409
France	28,440
Austro-Hungary	6,548

Other Soaps

France	¥122,285
England	13,274
Germany	12,743
America	9,202

The soaps now manufactured in Japan are regarded as scarcely inferior to the imported article, though in the matter of toilet soap the imported is preferred by those who can afford it. The inferiority, so far as it exists, is in the quality of the perfume and the soda which irritates the skin. Laundry soap made in Japan is considered on the whole equal to that made abroad. But the standard is not quite up to that prevaling abroad, especially in soaps for washing woolens. One of the best of the imported soaps is that known as Ivory Soap; but there are now several makes on this model, such as Home Soap, Swan Soap and others; yet, though they have largely supplanted Ivory Soap, perhaps because of having similar wrapping, they lack the quality and comfort of Ivory Soap, which suffers, however, the disadvantage of being double the price, on account of the duty. The time is about past when a pleasing perfume can recommend a bad soap in Japan; and consequently there is much activity in manufacturing circles to compete still more successfully with foreign imports.

Of course soaps good for the skin of Europeans are not necessarily good for the skin of Japanese; for foreigners live on meats and have much fat, while Japanese live on vegetable foods for the most part and their skin is not very fat. Consequently the home-made soap is at present more adapted to the use of Jap-

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The soaps now manufactured in Japan are regarded as some 8 inferior to the imported article, though in the matter of price soap the imported is preferred by those who can afford it. The deficiency in the quality of the perfume and the ease with which it fades the skin. Formerly soap made in Japan was considered on the whole equal to that made abroad. But the standard is now quite up to that prevailing abroad, especially in soaps for washing woollens. One of the best of the imported soaps is that known as Irish Soap, but there is now several made on this model, such as Home soap, Swan Soap and others; yet though they have largely supplanted Irish soap, perhaps because of having similar wrappers, they lack the quality and comfort of Irish Soap which suffers however, from the disadvantage of being double the price, on account of the duty. The time is about to arrive when a pleasing perfume can be obtained in hard soap in Japan; and consequently there is much activity in manufacturing circles to compete still more successfully with foreign imports.

Of course soaps good for the skin of Europeans are not necessarily good for the skin of Japanese; for Europeans have an acidic and have much fat, while Japanese live on vegetable foods for the most part and their skin is not very fat. Consequently the home made soap is at present more adapted to the use of Japanese.

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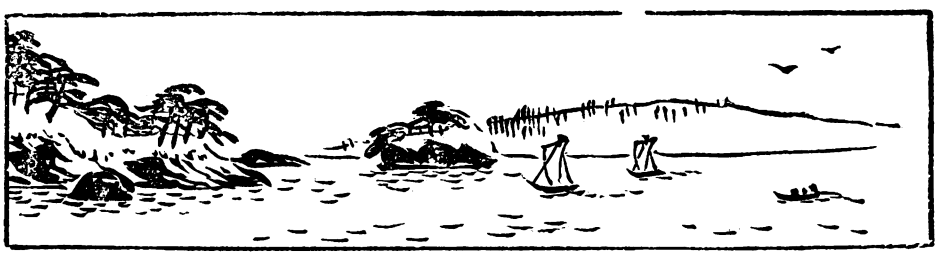
anese than foreigners, and the latter must judge it accordingly.

The yearly output of soap made in Japan is now about ¥8,000,000, most of it being made in Tokyo and Osaka, though there are factories in many other places. The raw materials for soap-making are nearly all imported, the alkali from England and the fats from Australia, China and South America. The perfumes used in Japanese soaps some from Germany, Switzerland, France, England, China and India. Of course Japan is now making every effort to produce her own raw materials, especially in the way of chemicals. The Onoda Chemical Company of Yamaguchi now turns out large quantities of alkali as well as mineral oils and fats, while there is also a considerable and growing production of vegetable fat. The war in Europe having now cut off supplies from that quarter the demand is met by the United States.

The Japanese being largely vegetarians naturally like soaps containing such fats; and these soaps are in most demand. Perfume, however, has much to do with the popularity of a soap in Japan. This may come as a surprise to foreigners who have in the past found much ground of complaint with Japanese olfactory ability.

From Japan there is now a constant and increasing exportation of soap to China, the brands most in demand being *Miyakono-o, Kokonoye, Shiran, Miyakono-hana*, as wall as numerous others. In 1913 China imported soap to a total value of over ¥12,000,000; of which Japan supplied soap to the value of ¥1,-550,000. The Japanese output, however, is not all from Japanese factories; for the big factory of Messrs Lever Bros at Osaka turns out soap to the value of over one million *yen* a year. Japanese soaps have lost favor in China of late owing to adulteration; but the government is exercising stricter supervision and this evil will doubtless decrease.

One of the most popular toilet soaps made in Japan is the *Mitsuwa*, from the factory of the Marumiya Company, where everything is done strictly along scientific lines. The controller of the firm, Mr. Miwa, is of a family that has been engaged in the manufacture and sale of toilet articles since the Tokugawa days, and his output of toilet soap is more than a million pieces annually. The firm employs more chemists than any other soap-making establishment in Japan, and has a very fine laboratory. The establishment makes patent medicine and emulsion of cod-liver oil also. It is thus significant that the leading soapmakers are working on a truly scientific basis. The Harumoto factory, if Osaka, also makes all kinds of soap and is very prosperous.



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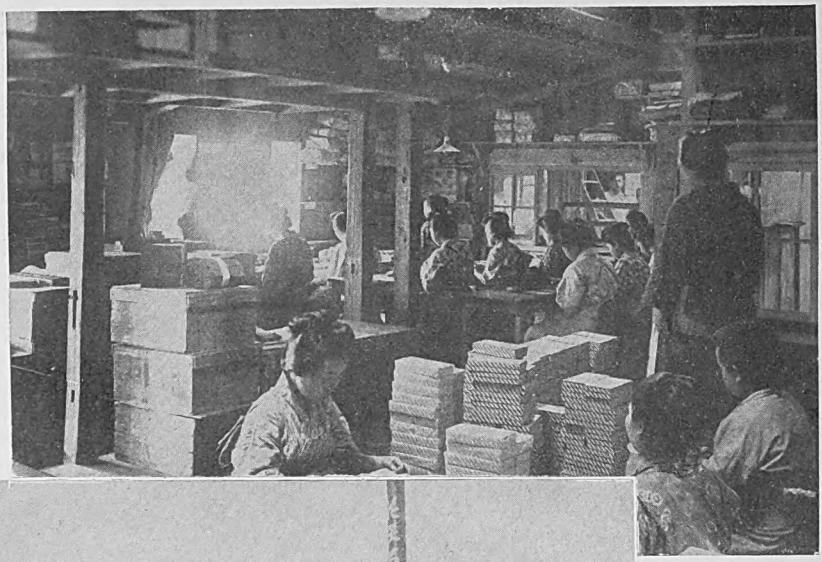

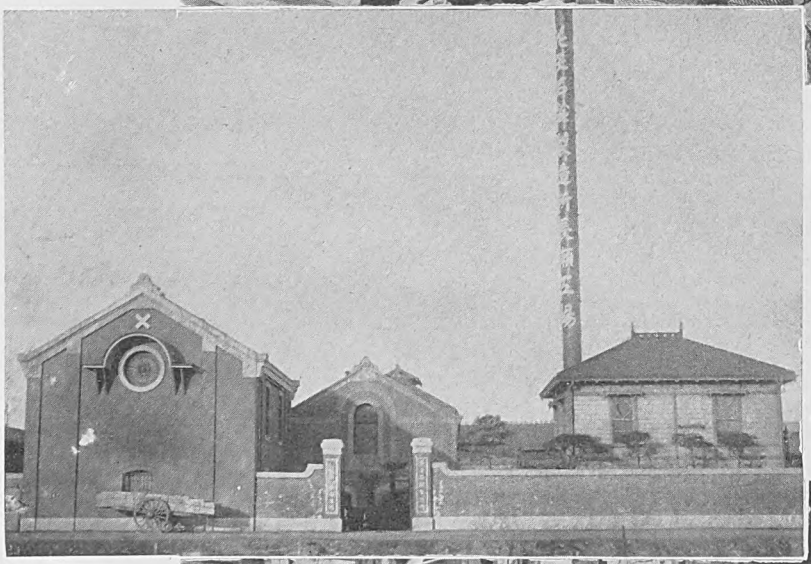

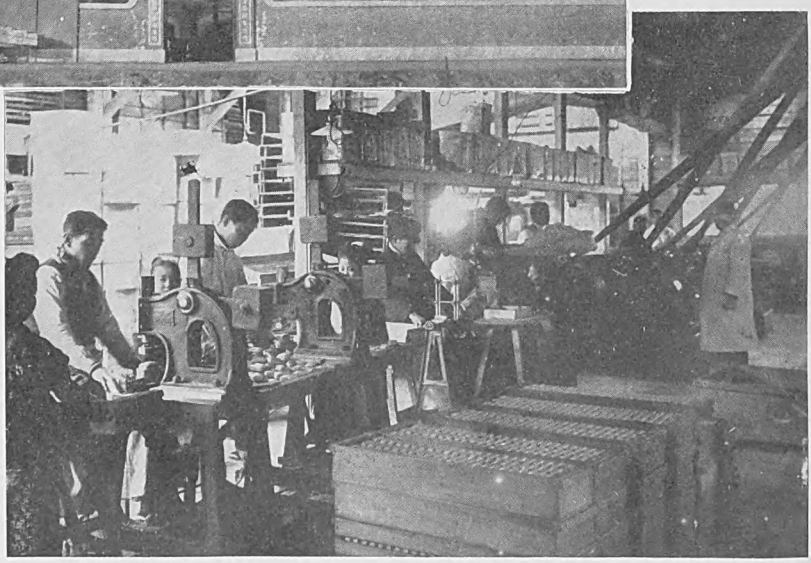

MITSUWA SOAP FACTORY

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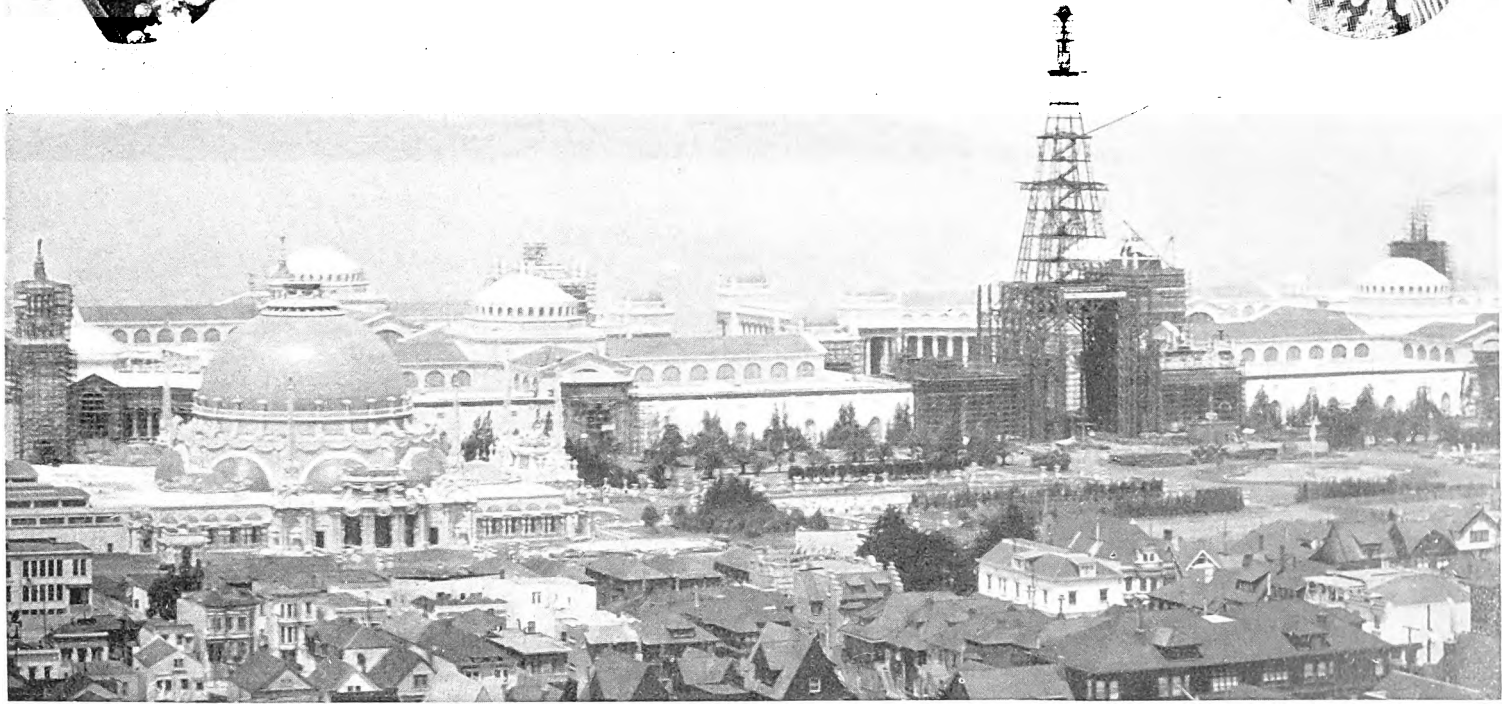

BARON URIU

VISCOUNT OURA

PANAMA-PACIFIC INTERNATIONAL EXPOSITION

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UNIVERSITIES: JAPANESE AND FOREIGN

By Dr. S. SAWAYANAGI

(Ex-president, Kyoto Imperial University)

RECENTLY the independence of learning has been a much discussed subject in this country, probably due to the awakening of the nation caused by the great European war. Such an awakening is certainly much to be desired. For we Japanese do not yet quite understand the fundamental value of learning; nor even of the sciences. Hence among us learning has not been esteemed to the degree that it should be. This is one reason why national help to the advancement of learning is so inadequate and the efforts of our scholars insufficient and ineffectual. No wonder that we have here in Japan yet to attain the independence of learning.

Our ideal of learning is too purely utilitarian. Our people reject as castles in the air, or mere theories, all education that does not produce material results. By scholars they mean those who come up to this standard. Consequently we have leading business men absurdly talking about our over-production of scholars. But our universities and colleges are not nurseries for scholarship. In Europe, too, there are some universities that esteem scholarship to be based on knowledge of science, and they grant degrees accordingly. But in the 2 universities of Germany, the 4 of Belgium, the 10 of France and the 10 of England there are many students who remain after graduation to make scholars of themselves, whereas in Japan most of the university graduates go at once into government or official positions and few attempt scholarship.

In western countries there is of course a good deal of amateur scholarship. Bankers and merchants take an interest in science or art and make a study of them like professionals, just as in Japan men of business do with pictures and curios. In Japan, however, business men do not make themselves familiar with the works of scholars to the same extent as men of the world do in western lands, and consequently our people are comparatively ignorant of such matters. Scholarship in Japan is apt to be too narrow minded and a little too jealous of the work of foreigners, although they know

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Our ideal of learning is too purely utilitarian. Our people reject as castles in the air, or more theories, all education that does not produce material results. By scholars they mean those who come up to this standard. Consequently we have leading business men absurdly talking about our overproduction of scholars. But our universities and colleges are not nurseries for scholarship. In Europe, too, there are more universities that esteem scholarship to be based on knowledge of science, and they grant degrees accordingly. But in the 2 universities of Germany, the 4 of Belgium, the 10 of France and the 70 of England there are many students who remain after graduation to make scholars of themselves, whereas in Japan most of the university graduates go at once into government or official positions and few attempt scholarship.

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very well the importance of the work done by our able scholars. Thus among mechanical sciences we must mention engineering. The first step toward the independence of learning is recognition of the worth of scholarship.

In the scientific realm of Japan we have not yet achieved very much. But it is to be hoped that we shall soon have our own people. There are two reasons for the publication of scholarly studies in Japan. There are here the special advantages, which like the natural beauty of scenery, the diversities of climate and the wealth of subjects, but it has been very little used in the latter. Though scientific theories have been constantly undergoing change, that the Academy has not yet advanced a single proper scientific work of our own material and industries. While there is pressing scholars to what has been done or the way [illegible] is what scholars are doing today. We want to know.

To promote the advancement of learning we should demand of our scholars more scholastic discoveries and more scholar pursuit conditions. It is long. The [illegible] to [illegible] the [illegible] of [illegible] very much. It is [illegible] the people and the public should be [illegible] with this work and [illegible] more. But so far our scholars have [illegible] to the public [illegible] [illegible] [illegible]

very well the importance of the work done by outside scholars. Thus among us scientific discoveries of vast importance are apt to be ignored, to the detriment of learning. The first step toward the independence of learning is recognition of the work of scholarship.

In the scientific realm of Japan we have not yet achieved very much, but such as we have is not well known even among our own people. There are not even any organs for the publication of scholarly achievements. True, we have the Imperial Academy, which, like the French Academy, has the duty of making known the discoveries of scientists and the merits of scholars, but it has been very negligent in its duties, though recently there has been some encouraging improvement. But the Academy has not yet advanced to its proper position as the voice of our scholars and scientists. What use is there in praising scholars for what has been done ten or twenty years ago? It is what scholars are doing today that we want to know.

To promote the advancement of learning we should demand of our scholars new scientific discoveries and studies. Under present conditions it is impossible for a scholar to exist outside the environs of a university; which is to be deplored. The scholar should be brought out among the people and the public should be made acquainted with his work and achievements. But so far our scholars have been left to themselves, the public being content to regard them as scholars merely because they are associated with an institution of learning. Yet all the while many of these have done nothing whatever to deserve the name of scholarship. The duty of the university professor is not done when he has delivered his lecture before the class; he should be a man of research and achievement. He owes a duty to the public as well as to his classes. Some of our professors have been repeating the same rigmarole for years without any complaint from the public or the students.

Turning to Europe and America we find that almost all university professors are men of mark, using books written by themselves as authorities on the subjects they treat. Many of them have brilliant discoveries to boast of, and are appointed to their positions not because they have taken a degree but because they have done something worth doing in the realm of scholarship. Until Japanese universities advance to this position they will never be efficient nor achieve independence of learning.

By independence of learning is not meant independence of foreign scholars but a capacity to take an independent position and survey the world of scholar- with a well-informed but independent mind, ready to learn and to instruct. This state Japan has not yet attained; and we shall never attain it until we produce more scholars of merit.

How is it that in Japan alone learning

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is held in such low esteem? In Europe and America the social position of the scholar is very high, and the public appears clearly to understand and appreciate the value and work of a scholar. Though the pecuniary income of the professor is not large his work is rewarded by prepaciation. In lands where professorial fees are paid, as in Germany, the income of some professors is more than those of cabinet ministers. In foreign countries the importance and value of the university professor is out of all proportion to his money valne; he is honored, respected and heard by all as an authority. In the Tokugawa days scholarship was much more highly appreciated in Japan than today. Statesmen associated with scholars and consulted them. But during the Meiji era scholars became things apart from commerce, trade and politics and regarded as mere theorists.

The change was doubtless brought about by the rush of the nation for material prosperity; and still more by the fact that there were few if any scholars whose opinions were worthy of consideration. Those unable to command respect seldom receive it. At present there is no disposition in Japan to respect the opinions of scholars. Titles and honors are regarded much more than scholarship. And worse still, the professors are content to have it so. When scholars have such an inferior ideal of what should be, what are we to expect from the general public? The people are, however, a good deal to blame also; they have not done their duty in seeking scholarship and the fruits it brings to a nation. In western countries the respect commanded by scholarship and the readiness with which such respect is conceded by the public react one up the other to the enhancement of learning and the progress of the nation. The scholar is helpless if the nation neglects him.

Doubtless the present war will have an important influence on scholarship, especially in developlng the mechanical sciences and medicine. Owing to lack of laboratory facilities Japanese scholars cannot do the same work in medicine as can be done abroad, and so our students have to be sent to other countries to complete their knowledge. With us it is a matter of money; and yet the sum spent *one* on warship would build a laboratory sufficient for our needs. Now that we are cut off from study in Europe on account of the war it is a good time to consider our independence of learning.

Most important of all, however, is the personnel of our scholars and teachers. We must admit our inferiority before we can expect improvement. No amount of money can remedy this defect. We are chiefly deficient in our basic sciences, a defect caused by our having laid too much stress on application and not enough on knowledge. The fundamental sciences have been neglected. Consequently our professors lack the foundation for making further advances and show no creative

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Most important of all, however, is the personnel of our scholars and teachers. We must admit our inferiority before we can correct improvement. No amount of money can remedy this defect. We are chiefly deficient in our basic sciences, a defect caused by our having laid too much stress on application and not enough on knowledge. The fundamental sciences have been neglected. Consequently our professors lack the foundation for making further advance and show no creative

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faculty. They are more imitative than creative and independent. Our science is all applied science. Our engineering colleges do not study science; they only teach how to apply the science that others have discovered. But more imitation is not education; and certainly it is not scholarship. Our improvements are therefore never fundamental.

The same defect prevails in politics, economics and law. Science should know no boundaries; and yet in these subjects we are removed from other countries. This is not due to our ideas of patriotism or a desire for seclusion alone; it is due also to the fact that such matters have close relation to the people and will be as different from other countries as our people are different. Hitherto we have translated or imported only what was agreeable to our national mind; but what is a universal thing and we must be prepared to acquire all knowledge. Philosophy and ethics must be studied in relation to our civilization and national life, being careful to avoid all hurtful prejudice. Our national mind has been somewhat improvemished by our narrow minded scholars who have kept out all that does not agree with their narrow-prejudices, irrespective of whether the new knowledge was good or bad. This habit has greatly impeded our advancement in science and learning generally. All knowledge must center in a system, and in this system Japan must find her place with other nations. We cannot demand that all ethics and philosophy shall be explained from a Japanese point of view. That which is prejudiced or exclusive is not entitled to the name of science. Our science of late has grown more and more departmental, without aim or unity. We have no proper general view of truth as a whole. Subjects are isolated and studied as things apart from the whole. Before we can hope for improvement we must cultivate co-operation in scholarship and so bring all into one harmonious whole.

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KNOTS OF WISTERIA VINE

By TOSHIO TAKAGI

UP among the hills lived an honest old farmer; and in a temple near by existed a gray-haired priest. In spare moments the farmer was accustomed to frequent the temple courts, when he always enjoyed hearing the conversation of the holy man, hanging on the lips of the priest with veneration.

The farmer one day somehow was taken with a severe cold. As there was in the neighbourhood no physician to consult the old man betook himself to the priest for assistance, complaining that he had a bad cold and wanting to know what to do for it.

The priest knew probably as little as his patient about remedies for colds, but he hesitated to confess ignorance to one who so implicitly trusted in his omniscience, and therefore he thought he might as well recommend something that would do the farmer no harm even if it did him no good.

"Very sorry to hear of your cold," the priest went on in a sympathetic strain. "But do not worry about it; it will soon be all right again. I should suggest that a very good remedy for it would be to boil some knots of wisteria vine and drink the water. The medicine will likely be quite effective."

With deep gratitude the old man bowed himself out of the holy man's presence, much relieved to learn of a remedy so easily obtained and with such small expense. On reaching home he set about preparing the liquid, which was duly done; and he had taken but a few doses of it when he found himself completely recovered. Delighted at the results, he had more confidence than ever in the restorative abilities of the priest; but before he had time to call and return thanks for his recovery, he was seized with sore eyes.

The only thing to be done, of course, was to go again to the all-curer. The priest was somewhat taken back to be asked so soon again for a remedy, and not being able to devise one at random, he once more recommended the water from boiled wisteria vine. The farmer

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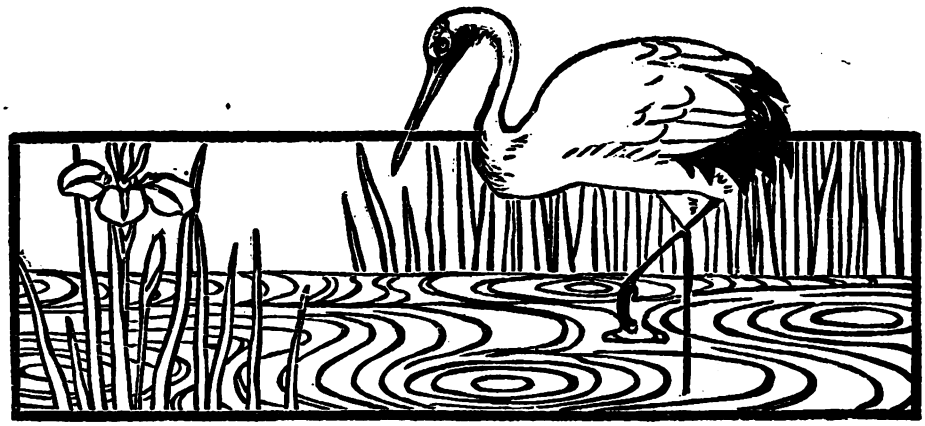
made more of the decoction and drank it as before. In three days his eyes were as well as ever. Henceforth the old man became convinced that the medicine was a cure-all, and might be used for any affliction of the human body.

The next trouble that befell the old man was, however, of a rather different order. His horse had strayed and could nowhere be found. All the ordinary efforts in such cases having proved futile the old man once more resorted to the priest for advice. And yet again the priest advised him to try draughts of wisteria water. At first the farmer was a little puzzled to see the connection, but as success before had followed obedience, he did not see what better he could do than to obey again. He went home, and girding himself for his trip, he set out for the higher reaches of the hills to obtain some of the more juicy knots of wisteria vine, most of what grew in the near vicinity having been cut away, leaving nothing old enough to have knots. The farmer trudged on to the top of the first hill and proceeded over the bushy crest into a glen below, when he was startled by the neighing of a horse. Hastening to the spot whence the sound issued what did he find but the very horse he had lost, lurking in a thicket quite content. Both returned overwhelmed with satisfaction, and the fame of the good physician spread far and wide.



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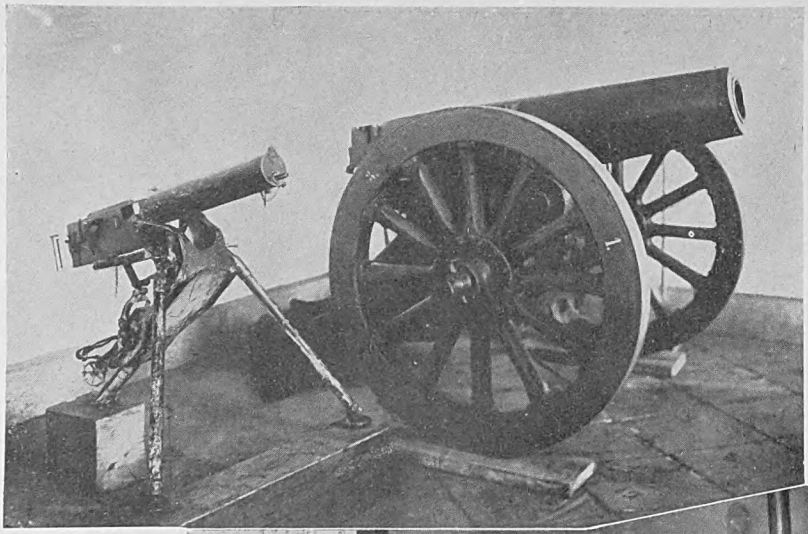
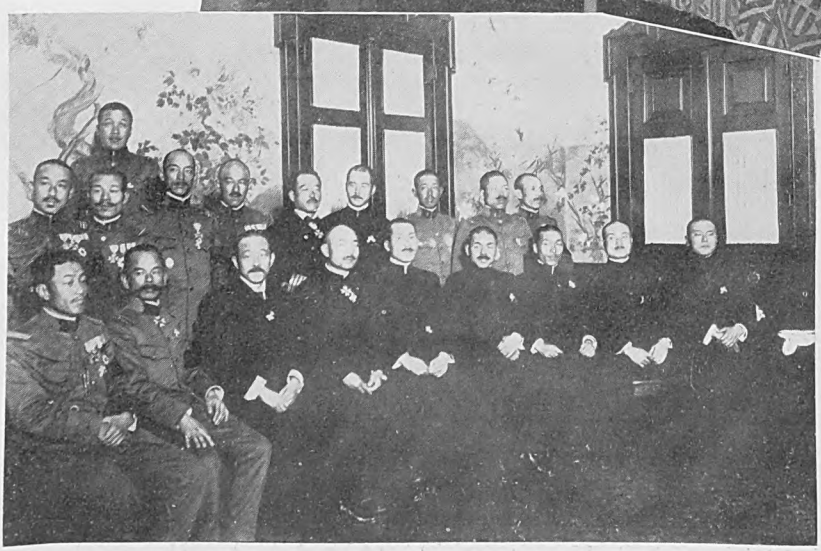


WAR TROPHIES FROM TSINGTAU

GIFTS FOR FRENCH SOLDIERS, EXHIBITED AT FRENCH EMBASSY, TOKYO



HEROES FROM TSINGTAU, WITH BARON SAKATANI, THIRD FROM THE LEFT

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Imperial Clemency

The good news that the Imperial clemency has been extended to Baron Yun and his five unfortunate fellow countrymen serving long sentences in Korea will be rceeived with unreserved satisfaction throughout the world. The now famous Conspiracy Trial is still vivid in the world's memory. More than one hundred men, mostly Christians, were accused of plotting to assassinate the Governor-General of Korea. They were found guilty but acquitted on appeal, with the exception of Baron Yun and five others. As the world believed that there was no more evidence against these than against those acquitted, their sentences were much resented among Christians everywhere. As Baron Yun had been one of the most exemplary members of the Christian body in Korea his case was regarded as particularly pathetic and cruel. Indeed the whole story of the Conspiracy Case is most unfortunate and has done more to prejudice understanding between East and West than anything that has happened since the opening of relations. Now the intervention of His Imperial Majesty the Emperor of Japan, extending amnesty to the prisoners and granting them a free pardon, will be received with gratitude by all; and doubtless so gracious and thoughtful an act will win the approval and esteem that it deserves throughout the Christian world.

Relations with the United States

Relations between Japan and the United States continue to absorb a great deal of attention in the vernacular press. Evidently there prevails a profound degree of dissatisfaction everywhere among the Japanese people with regard to conditions in California; and the misconceptions of the newspapers but add to the acuteness of the situation. If the vernacular press at all represents the nation as a whole, then there is a very widespread ignorance in Japan as to the American people. The fact that the Japanese press represents the American attitude as altogether unreasonable and unjust while the United States seems quite unconscious of any such defection is in itself sure proof that something is wrong somewhere. The reiterated statement in the vernacular press that in California there is express and deliberate discrimination against Japanese is calculated greatly to prejudice the situation, since this point is not conceded by the people across the Pacific. It now appears more evident than ever that the Japanese must demand rights of naturalization in the United States before they demand rights of land ownership, seeing that the latter right is being more and more limited to citizens or those entitled to become such.

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CHARLES LAMB'S
TRIBULATIONS

By Thomas Hood

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Too Much Talk

The *Kokumin Shimbun* aptly says that it doubts whether relations with America can be improved by the present method of merely shaking hands and exchanging cordial compliments. In answer to Japan's complaints against injustice to her nationals America merely sends over messengers to tell the Japanese how much America loves them, a policy which is obviously futile. The friendship of the two nations, continues the *Kokumin*, cannot be preserved for any length of time on a basis of discrimination. If America really cares for friendship with the Japanese she should accord them equal treatment with Europeans. So long as the Japanese are subjected to discriminatory treatment in any part of the United States there is no hope of any permanent friendship between the two nations, insists the paper. This is a very frank expression of opinion; and coming as it daes from one of the foremost journals of the empire, it should not only carry weight but should be as frankly met and answered. Such expressions of opinion in Japan have been frequent and oft repeated; but no voice from the American side replies. There is no one even to ask the *Kokumin* to state clearly and specifically wherein there is direct or deliberate discrimination against the Japanese. It is clear that so long as America does not meet the charge and answer it Japan will feel more and more aggrieved and Americans will not be doing their country justice. If both parties would but cease discussing friendship between the two countries, and deal definitely with the grievances advanced by Japan there would be some hope of a solution. This can be done better in the press than by diplomacy. It is a public question and demands public treatment.

Peasant Life in Japan

In a recent lecture before the Woman's Civics Club Dr. Inazo Nitobe gave a very interesting account of conditions among the peasantry of Japan, whom he described as comprising some 70 per cent of the entire population of the empire. That the peasantry of Japan are poor to a pitaible degree Dr. Nitobe proved from the fact that 90 per cent of them owned less than one acre of land; and less than 1 per cent of them owned 25 acres. To make a living they were obliged to rent land from the landlords, paying therefor from 50 to 60 per cent of the year's crop. Thus their life is a hard one, presenting one of the most difficult social problems Japan has to solve. The poverty among them is such that the average peasant is burdened with 50 *yen* mortgages on which he has to pay as high as 20 per cent interest, and often as high as 30 per cent. The agricultural mortgages of the country reached the enormous total of ¥700,000,000. Dr. Nitobe went on to outline the various remedial measures that were being adopted in aid of the peasantry, such as well sustained creditors' associations which tried to do away with usurious interest, associations for the sale of products and for the wholesale purchase of land and seed, all of which were warmly encouraged by the Government.

Academic Degrees in Japan

It has often been noticed by foreigners that in Japan little account is taken of academic degrees, those without any special marks of university honor often taking precedence in academic positions to those of much higher standing in scholarship, Recent discussions in the vernacular press tend

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to indicate in some measure why Japanese authorities thus misunderstand the importance of academic distinction. It seems that in Japan such an important degree as that of Doctor is not an academic but always an honorary one. It is conferred by no academic institution but only by the Minister of Education, and is therefore quite different from the doctor's degree which students in western universities can secure only after years of study and research. It is in fact the same as the so-called honorary degrees by western universities. There is, however, a vast difference between an honorary degree and one taken after years of residence and examination at a first class university. It is just this difference that seems to be ignored in Japan. Not until Japan places her academic degrees on the same level as those conferred by foreign universities will her system of education stand a chance of being honored with equal credits on western university curricula. Japanese universities should be given the power to confer degrees; and these degrees should be given only to those who fulfill the the conditions of residence and examination and the same standard required by western unversities.

Growth of Militarism

The celebrated Japanese publicist, Dr. Ukita, in an article in the *Taiyo*, points out that Germany has ignored the teaching of her best poets and philosophers and has succumbed to the spirit of militarism and that the whole world has more or less caught the contageon. Even in English-speaking countries, he says, there has in recent years been a marked decline in aspiration after higher ideals. This is seen particularly in the disappearance of great literature and great men. The age which produced such minds as Comte and Saint Simon in France; Carlyle, John Stuart Mill and Wordsworth in England; Channing, Emerson and Longfellow in America, has passed away. When the elevation of humanity becomes a national aspiration peace may be looked for, but not when this is supplanted by national materialistic ambition. Imperialism is gaining the upper hand, even in democratic countries like the United States, which is now practising the exclusive policy that she once took exception to on the part of Japan. This reactionary thought is influencing the nations toward severer competition and making conflict between nations imminent. Ideals of liberty, equality and fraternity have ceased to stimulate men's minds as once they did. The present war is due to lack of such ideals. Former European wars were waged for high political principles and righteousness, but the present war is for purely materialistic reasons. No doubt, thinks Dr. Ukita, the progress of humanity will go on in spite of such fluctuations and upheavals, for the course of human development is not quite straight and even. If the titanic struggle now in process can but assist in breaking down the racial barriers that have done so much evil, good will come. Until all races are placed on an equal footing the reign of universal peace will not be in sight.

An Alliance With Russia

Leading Japanese papers and publicists continue warmly to advocate an alliance with Russia. After the present war is over they think that unless Russia, Japan and Britain stand together it will not be possible to maintain peace in the Far East. Alliances are not always reliable, says Dr. Soyeda

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The celebrated Japanese [illegible] published, Dr. Ijichi, in an article in the Zeitgeist points out that Germany [illegible] ignored the teaching of her best philosophers and has succumbed to the spirit of militarism and lust the whole world has more or less enough the consequences. Even in English speaking countries we says, there has in recent years been a marked decline in application after higher ideals. This is soon particularly in the undergraduates of great literature and great men. The age which pro-

duced such minds as Goethe and Schiller, Simon in France; Carlyle, John Stuart Mill and Wordsworth in England; Chevalier, Thackeray and Ivan Turgenieff in Russia, has passed away. What the observation of humanity becomes a material application people may be looked for, but not when this is superseded by material ambition. Imperialism is guiding the upper hand, even in democratic countries like the United States, which is now practising the aggressive policy that the one week ago condemned in Japan. This retrogressive tendency is influencing the nations toward servile competition and enabling conflict between nations. Ideals of liberty, equality and fraternity have ceased to stimulate men's minds as once they did. The present war seems to be of such nature. Former European wars were waged for high political principles and righteousness, but the present war is for purely materialistic reasons. As Ijichi thinks, the progress of humanity will go on in spite of such frustrations and upheavals, for the course of human development is not quite straight and even. If the Great struggle now [illegible] process can but assist in breaking down the racial barriers that have done so much evil, good will come. Until all races are placed on an equal footing the reign of universal peace will not be in sight.

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ex-president of the Industrial Bank, as may be seen in the case of Italy and the Triple Alliance, so it is well for Japan to have an agreement with Russia as well as with Britain. Mr. Shimada, Japan's leading orator, says the war with Russia was due to a misunderstanding and should never have occurred, Japan's fear and hatred of Russia being an error. There is now no reason why Japan should not enter into an alliance with Russia. As the alliance should not only be for the protection of mutual interests but have a third party as its objective, it might be better, thinks Mr. Shimada, to hold it in abeyance for the present, so as to avoid creating misapprehension.

Friendship for Japan

The *Nichi-nichi*, reviewing the trend of events in countries bordering on the Pacific, sees some indication of reviving friendship for Japan. In America, Canada, Australia, Russia and the French colonies the attitude toward Japan has much improved, China alone maintaining the old aversion. The most prominent feature of the new feeling in the United States is the president's vetoing of the amendment to the immigration law, the verdict of the Federal Court in San Francisco declaring the Arizona anti-alien employment law unconstitutional, the quashing of the anti-alien land law in the Oregon legislature and the appearance of more friendly feelings in California, the home of the anti-Japanese agitation. The paper expresses pleasure at the opposition in America to the anti-Japanese movement and the talk of war between Japan and the United States. Credit is given to the statesmen, churchmen and journalists who have upheld Japan's cause. In Australia too there has been a marked improvement of feeling since the Japanese fleet went to the protection of British interests against Germany. The premier of Australia is commended for his words of gratitude to Japan for her unselfish efforts on behalf of Australia. In the French colonies also there has been a lessening of restriction with regard to entrance of Japanese goods; while Russia has conceded greater privileges to Japanese fishermen along the Siberian coast. While the outlook has thus improved the *Nichi-nichi* is not so sanguine as to suppose that all difficulties have ceased or that peace is now assured. The anti-Japanese sentiment in America is only quiescent; it has yet to be completely rooted out. There are signs of movements in certain states toward greater restriction of Japanese freedom; and the Germans in America are doing all in their power to create misunderstandings between that country and Japan. Both in Australia and the United States the laws affecting Japanese are yet in force and no stone should be left unturned to have them revoked or modified. Until such improvements are accomplished Japan cannot be too optimistic. Most of the respect shown to Japan today is not due so much to love of her as to fear of her great naval and military power. Until the west becomes acquainted with the real beauty of Japanese civilization it will not be likely to feel a proper interest in good relations with this country. This should be the work of scholars and religious teachers on both sides of the Pacific. As for China, she will not assume a proper attitude toward Japan until other foreign nations set the example.

Motives and Alliances

We regret to notice that in recent discussions in the vernacular Press

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with regard to the possibility of an alliance with Russia it is tacitly assumed that cold-blooded selfishness is the main motive of all international aggreements, says the *The Japan Times*. Nations, it appears, enter into mutual aggreements only for the purpose of getting the lion's share, or for some other purely utilitarian reason. Against so false an assumption we would venture to urge a firm protest. It cannot be denied, of course, that such has been and is the motive of some nations, but it can be, and must be, denied that they are the nations that promise most certainty of survival and world-wide respect. The individual that acted only from motives of self-interest would be ostracized from any civilized community. Modern ethical ideals demand that the unit shall act for the good of the whole. The same law applies as fully to nations as to individuals. The day is past when what is wrong for an individual is right for a nation. Modern civilization insists that the nation shall respect and observe the same morality as the community. Likewise all nations that desire to remain in the same family must adhere to the same ethical ideals. No nation with any proper self-respect can afford to propound the theory of utter selfishness as the basis of international relations. The Anglo-Saxon peoples would be the last to admit that material seif-interest was the mainspring of all their international agreements. Has not England reiterated over and over again that she is not in this awful war for any motive save honour: the honour of keeping faith with Belgium? Thus to the greatest of modern nations the supreme degree of self-sacrifice is entered upon for a purely moral motive and reason. And surely Belgium herself has nothing selfish to gain by baring her breast to the German dagger! So far as material interest, and ease are concerned, far better would it have been for Belgium to have acted as Luxembourg did. If the people of Japan think that the motive of the Anglo-Japanese Alliance is mere self-interest they are sadly and even dangerously mistaken. The very suggestion of such a thing would be regarded by any Englishman as dishonourable. If the British people did not believe that the foundation of the Alliance was moral they would not be very long in denouncing and determining it. By this Alliance the two greatest nations of the East and West have over each other a mutual control that makes for the good of weaker nations and for the peace of the world; that is the motive and that is the cause. The surest way to hasten the end of the Alliance is for the people of Japan to begin suggesting other motives, or even to set up other motives for an alliance with Russia. The English-speaking people will, we may be sure, never tolerate an alliance between Japan and any other country for any motive lower than that of the Anglo-Japanese Alliance.

It is well not to forget that it is this utilitarian theory of international obligations that has plunged Europe into the present decimating war and got Germany into a quarrel that will doubtless be her undoing. And such a theory will prove the undoing of any nation that adopts and attempts to practise it. It is a theory based on the false assumption that might is right, and that every nation has a right to demand all that it thinks it has the power to enforce. Nothing could be worse for Japan than to be accused of such an immoral anachronism as this.

California's Fine Sentiment

In commenting on the Panama-Pacific International Exposition the

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Japan. May says that Director Schiff tells us there are no "foreigners" within the gates of the Exposition, where grounds are "neutral" and where there is no race, colour or prejudice. It is a large and very hospitable statement this from our friend Director Schiff, and it leads it gives us the earnestness of the spirit that prevails among the official heads of the Exposition. Indeed, we have hope that the exposition, opened with this generous sentiment, may obtain the result of breaking down barriers that have been erected and maintained without warrant from the law that should guide men and nations. This spirit, too, in which the Japanese have entered the Exposition must be recognized by the State of California as deserving of some thing more than a niggard straining of American courtesy to the people of Japan if the participation by her is expected to result in benefit either to Japan or to America. There is some evidence, indeed, that this fact is recognized by the good people of the Golden State of the west, which has gathered to its shores the argonauts of many lands. We believe the Exposition will give excellent opportunities for exchange and for mutual understanding. We are very confident that the people of California will not permit anti Japanese legislation at this time, and if no such legislation be enacted this session there is good reason to believe the sessions of the California legislature in the future will discuss legislation more practicable and more creditable than that which brings into question the honour and good faith of the national government of the United States. If the Exposition then shall have had the effect of staying legislation which breeds woes and harms misery, and if the true spirit in which it is thrown open shall persuade and prevail, the whole world will be the better for the opportunity there afforded to come more, and for all time, indulge the Pacific with the golden seam of friendship, understanding and good will.

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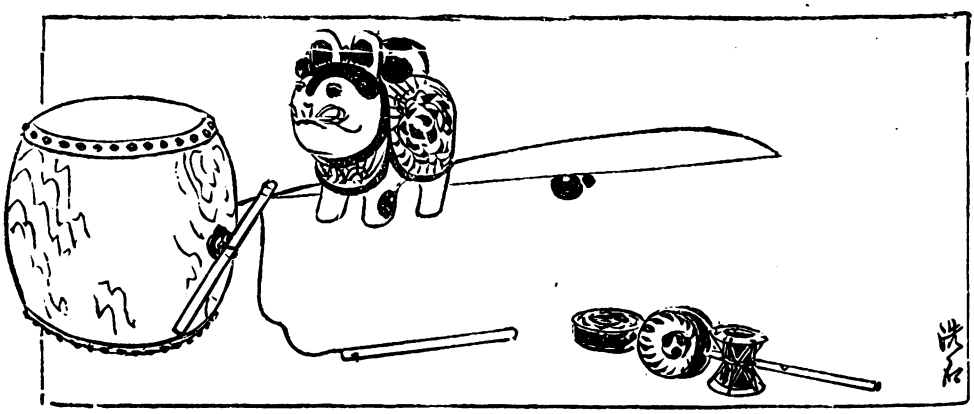

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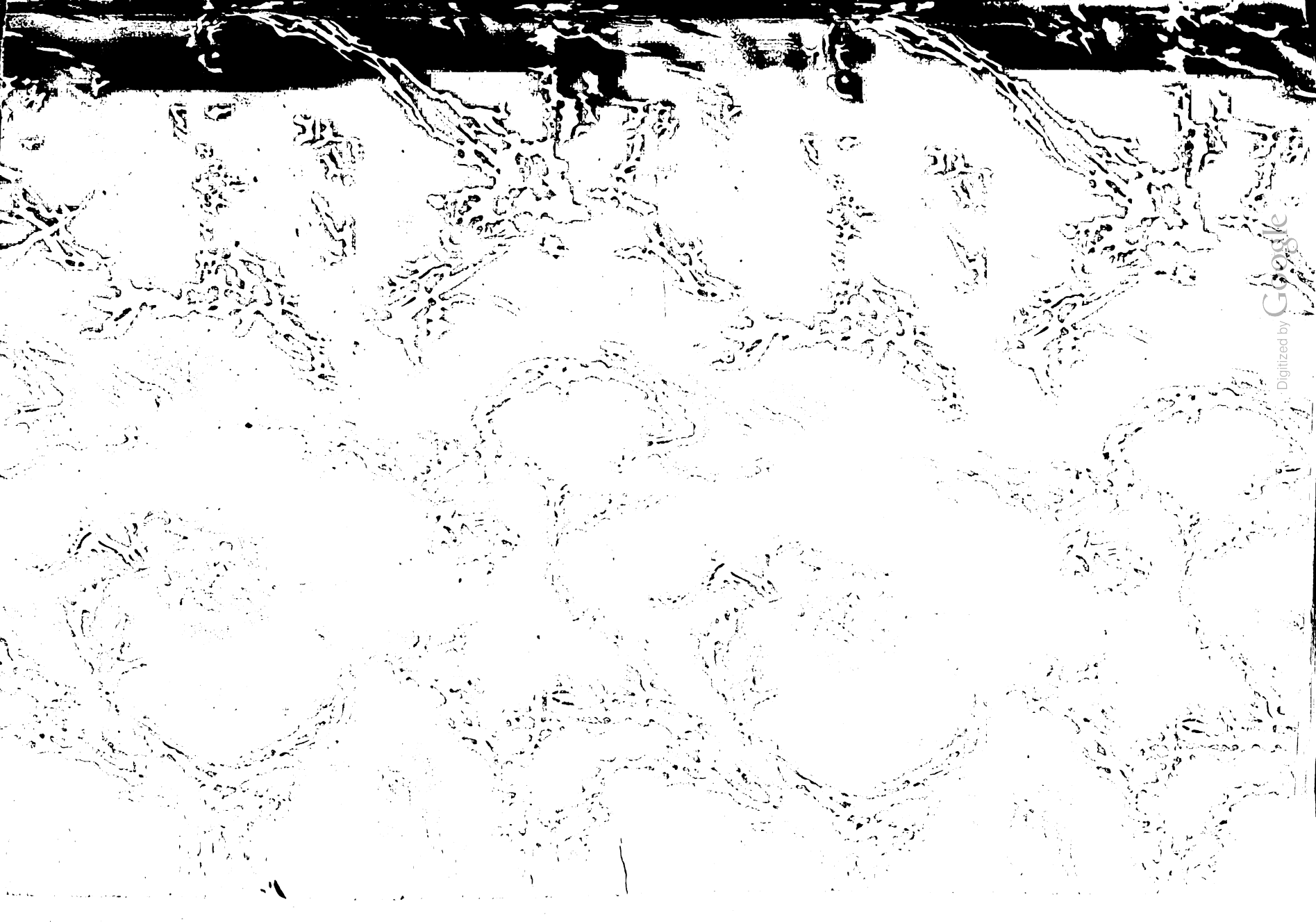
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